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Patience: An Address to Students

W. ROBERTSON NICOLL IN THE BRITISH WEEKLY.

(At a time when thousands of our readers are preparing sermons for graduation day, we are fortunate in being able to give them the inspiration of a wonderful address by one of the greatest English philosophers and essayists. His knowledge of men and English literature is unsurpassed.—Ed.)

My subject is "Patience," and if it is true that this is pre-eminently an impatient generation, zealous of short cuts, it is a subject not wholly congenial. But I hope to show that it has more than one side, and I shall try to illustrate this by two texts from Scripture.

The first is, "Ye have heard of patience." Here is a company of young men and women who stand glowing on the verge of the future. Soon you will go forth from these halls of learning, in which you have spent what may well prove to be the happiest years of life. You must then take up the encounter with the world, and, in whatever sphere your energies may be employed, you will soon discover that you have need of patience.

It is not easy for the young, and especially for those of them whose college life has been a series of triumphs, to understand how coldly and unexpectedly they are, on the whole, received by the world whose suffrages they seek to win. If you devote yourselves to the highest of all callings—the ministry of Christ—you will soon discover that you have need of patience. You may very probably find that others whom you thought far behind you are more ready in winning the popular ear. Even if you have the gift of speech, and are soon welcomed by an enthusiastic congregation, you will discover that the ancient opposition to the claims of the Master is still in force. I met once with a company of Divinity students, and their spokesman frankly said that the churches were being managed in the wrong way, and that if the new generation were once in their pulpits, the pews would be full again. You will certainly discover, even if you are acceptable enough to make your way to that heaven of youthful novices, a city charge, that there are obstacles and adversaries in the way neither few nor weak. If you take to the high profession of medicine you will make a similar discovery. It is not so easy to win the confidence of patients, and you will be told, whatever profession you choose, that the field is overcrowded, and that there is no room for a fresh candidate. If you take to journalism or literature, you may be unpleasantly surprised by finding that editors and publishers are unaccountably blind to your merits. Even if you succeed in

passing these churlish guards, you may very likely find an indifferent public. It may be a consolation in that case to remember how hard and how long others have struggled for recognition. I suppose that neither Keats nor Shelley sold as many as a hundred copies of any volume as long as they were living, and we all remember the long-deferred recognition of Browning and Tennyson and Thackeray. If these great men had need of patience, so will you have need of it. If you devote yourselves, as many will, to the arduous and responsible work of teaching, you will find at least as many discouragements as any of those who follow other lines.

But it is no part of my object to discourage. It is rather the very reverse. The young who begin the battle of life in a hopeless, cheerless spirit are bound to be defeated. We must do our work with a high heart, and there is work waiting which only we can do. When, however, we come to the doing of the work, we shall soon discover that some of our dreams are never going to come true. We all have to bury what Dr. Stalker calls "the impossible ambitions and the hopeless hopes of youth," and this burial is not accomplished without pain and tears. But by patience men have been able to accomplish much, only it has often been a long patience.

Almost any biography you take up will show you what I mean. Many of us have been reading lately the story of Benjamin Disraeli's long struggle. He had as hard a fight as almost any man of genius. If any politician of the last century was a man of genius, it was he. If any politician was a man of long-enduring hopes and careless of what the hour might bring, it was he. If any man adhered tenaciously to his task and refused to be beaten to the ground, it was he. And yet he encountered his greatest disappointment when he was past fifty. When he was nearer sixty than fifty his "prospects" had never looked more hopeless. What is true of Beaconsfield is true of his great rival, Gladstone. Those of us who remember Gladstone at the height of his unparalleled influence can hardly believe that he was long past fifty before his position was secure. He was always a brilliant man, and as a financier greatly distinguished. But it was long before he clearly made up his mind as to the side he should attach himself, and his grasp of the popular heart was established, as he said himself, when he was more than sixty years old.

These men attained their ambitions by a hard path, and they would have said to you what a great and successful preacher said to a friend who was congratulating him on his triumph.

"They little know," said he, "what it has cost me to come to this."

Patience, the strong natural patience and the firm will, can assuredly do great things. In that beautiful story of love and loyalty, Marion Crawford's "A Cigarette Maker's Romance," I find this passage: "Death is farther from most of us than we fancy, and if we would but risk all, to win or lose all, we could almost always do the deed which looks so grimly impossible. Those who have faced great physical dangers, or who have been matched by fate against overwhelming odds of anxiety and trouble, alone know what great things are done when men stand at bay and face the world, and fate, and life, and death, and misfortune, all banded together against them, and say in their hearts, 'We will win this fight or die.' Then, at that word, when it is spoken earnestly, in sincerity and truth, the iron will rises up and taxes possession of the feeble body, the doubting soul shakes off its hesitating weakness, is drawn back upon itself like a strong bow bent double, is compressed and full of a terrible latent power, like the handful of deadly explosive which, buried in the bosom of the rock, will presently shake the mighty cliff to its roots as no thunderbolt could shake it."

So far I have been thinking chiefly about those who have five talents which they may turn to ten. But the great majority in any assembly do not possess the five talents. There are only a few great problems, and so only a few can reach them. Most of us must be content with narrow lives and obscure circumstances. Yet even in these much may be done if only we persevere. It will be wise for you to think very little about the remote future and little of the near. It will be wise for you to concentrate on the work of a single day, to do that as well as possible to the last touch, and then leave it, to sleep and to wake to another such day. The days may go on for a long while in this manner, and no one may seem to take the least notice of what you are doing. But at last the cumulative power of well-spent days will assert itself. You will find that suddenly obstacles give way, that you are on a tableland surveying the way by which you have climbed. It may even be that

"Asunder burst the gates of brass,

The iron fetters yield,"

and that just at the moment when your limits appear to be most obdurate and hopeless.

II.

So far I have been speaking about natural patience. I turn to speak of Christian patience from my second text, "In your patience ye shall win your souls."

This is the rendering of the Revised Version. In the Authorized Version the passage runs, "In your patience ye shall possess your souls." The change is important, so important that Bishop Westcott thought all the work on the Revised Version of the New Testament well spent had the only result been to secure this change.

If you will look at it, the text says not, "In your patience ye shall win your aims." It says, "In your patience ye shall win your souls." We may win our aims and lose our souls. If we win our souls we have triumphed, even though we have missed our aims.

I say it is possible to win our aims and lose our souls. A man sets his teeth and fights hard, and in the end accomplishes his purpose. He has in the process perhaps kept his soul alive so far as courage and resolution go, but the iron has entered into it, and he is cynical, stern, hard, and cruel. Or he has perhaps failed to win his aim, and he is querulous, sour, embittered. The early dream has vanished, and there has gone with it much that was fragrant and hopeful and believing when the spirit was young.

But the patience of which our Lord speaks is not the mere patience of nature. It is the patience of grace. It is the patience of hope and of faith. It is not mere doggedness and resolution. It is something more than fortitude; it is the patience which not only keeps our true selves, but makes our true selves. It is a great thing to have the courage necessary to resist trouble. It is a far greater thing to have the patience that takes something out of trouble, something which makes a new character, something which anneals the spirit, something which gives a new power of discerning and loving and reverencing. To remain under pain and trouble, and to live in spite of them, is something, but far greater is the achievement which permanently enriches the soul.

By this patience we are filled with the blessed assurance that God places us where we are. With not a few the desire to escape from their present environment is passionate and paramount. "Set me anywhere rather than here. The conditions of my life are unbearable, and yet the force of circumstances keeps me where I am. There is no door open to me. I have been beating blindly against an iron wall." Of this comes rebellion, of this may come madness. But once be sure that the Lord is in this place, once realize His presence, His will, His love, and all things become different.

Tarry thou here till I shall bring thee word. Our Lord is guarding us in our imprisonment. He holds the key of the lock, and when the time comes to open the door He will open it. We are not lost and forgotten and utterly out of sight. By faith we know that we are neither left nor forsaken.

So that is what it comes to. We need for our journey through life the companionship of the Lord Jesus Christ and the inalienable hope that shines in Him. We need the patience that has its roots and springs so deep that they cannot be dried up. When we are most weary of our monotonous toil a glance at Christ gives us fresh courage to continue. We return to the fountain-head of love. Stevenson somewhere has written beautifully of the entire happiness with which two friends can surmount the strangeness of foreign lands. They themselves make a world. They can measure themselves against misunderstanding, and even against hostility. We cannot always have that by any means. There will come to us all hours of bitter solitude, hours when we feel that we are indeed alone in the world, and earthly friendship has its sharp limits of power when the will to help is checked by weakness. We need more than an earthly friendship. We need a heavenly companionship, the companionship of grace and succour and mercy—the companionship that not even death can break.

A great prophet of the Victorian era, Frederick Denison Maurice, in his last days, left a message which I will deliver to you. He said that there were many "who were only praying so far as they knew how to pray for someone who should walk with them as one did on the road to Emmaus." This is your need at the threshold of life. You are going out into the world, and you need Someone who will walk with you as One did on the road to Emmaus. This companionship may be yours if you will accept it. The hand of Christ is stretched out

for you to clasp it. If you will accept it now you will enter into a fellowship which will bear you triumphantly through the rough roads and the lonely roads, past the ravenous beasts there and the serpents lurking here. Take the hand of Christ and say:

"I put my hand

In Thy hand. Hold it fast.

Suffer me not to lose the way,

And bring me home at last."

Faith on the one side will bring into life such a world of love on the other!

Illustrations for Baccalaureate Sermons

THE FOUNDATION.

Prov. 14:34.

The Inauguration Bible. Clerk McKenney, of the Supreme Court of the United States has seen sixteen Presidents inaugurated. It is his duty, when the President takes the oath of his office on Inauguration Day, to stand at the left of the new executive, while the chief justice stands at the right, and they hold the Bible between them. When the President finishes the solemn words of his oath he kisses the volume. Clerk McKenney notes the verse touched by the President's lips. He marks the place, and soon after he carries the Bible to the White House and presents it to the President's wife.

Clerk McKenney has purchased Bibles for all the Presidents inaugurated since he has held his office, but three of them did not use the Bibles he purchased. When Grover Cleveland came to the Capitol for his first inauguration, he brought with him a little red Bible his mother had given him when he was a boy. On that Bible he took the oath of office. A few days before Mr. McKinley's inauguration, a number of African Methodist bishops came into Mr. McKenney's office with a large Bible in a big plush box, and they wished to have Mr. McKinley use it. Their request was granted, and the big Bible was one of the show objects in the Red Parlor of the White House for a long time afterward. When Mr. Roosevelt was inducted into office as governor of New York some one presented him with the Bible used then. He used the same Bible at his second inauguration.

The Supreme Court Bible. It is a little book, only five and a half inches long and three and a half inches wide, bound in red morocco leather. But one does not see that red morocco cover unless he removes the little black leather slip which protects it. Long ago the little red Bible began to show wear, and then the black leather slip was made to protect it—so long ago that fifteen of those covers, made to protect the venerated little volume, were worn out in the service. It is one of the oldest Bibles, if not the very oldest, connected with the government. On this book, since 1800, every chief justice, with the exception of Chief Justice Chase, and every member of the Supreme Court, has taken the oath of allegiance when accepting his appointment to our highest tribunal. More than that, every attorney who has practiced before the Supreme Court since that date, with the exception of Daniel Webster, has pledged his allegiance over the little volume.—*The Christian Herald.*

When the highest officers in the land, as they enter upon their duties, thus publicly recognize that the principles and laws of Scripture underlie the existence as well as the prosperity of the nation, what should not the youth of the land do—those who are now entering upon the duties of life?

DRIFTING.

Heb. 13:14.

J. Wilbur Chapman said: "Some time ago I came up from Porto Rico. The ship that brought me from Porto Rico was caught in a fearful storm. We were locked in the stateroom to keep us out of danger. After it was all over I asked the captain if a storm like that was not the thing he most feared. 'No, it is not. Such storms,' he said, 'were common.' I asked him if, in sailing to the north, an iceberg was not the thing most feared. And again he said there were other things more to be feared. 'What is it, then,' I asked, 'that you fear most?' 'A derelict,' he said; 'a derelict—a ship that bears no compass, no chart, no sailors, no commander, that sails from no port, and to no port, but simply drifts.'"

A life that has no chart, no commander, no port, is not only useless to itself, but dangerous to others.

RESPONSIBILITIES.

John Mills Gilbert has written:
He stood, the Carpenter, within his shop,
With cedar sweet, with shavings strewn,
"Come, neighbor, see my finished work," said he,
"Share my rest at the noon!"

Cradle and chair—a crutch—a staff—and, lo,
In the deep shade a coffin stood.
"I work for all," he said: "what each one needs
I fashion out of wood."

I mused upon his work, how he had formed
The cradle that a child might rest;
The broad, low chair, a mother's humble throne,
Since womanhood was blest;

The staff for yonder old man's faltering steps;
For a lame lad that crutch, just done;
This coffin, quiet bed for pilgrim worn,
Whose quest of life is won.

"But for the men—what make you for strong men?"

The fragrant shop I scanned, at loss,
Until his eyes met mine. "For men—strong
men?"

For them I make a cross!"

Strong men and women should not ask for cradles or staves or crutches or coffins; they should ask for *crosses*. It is by doing hard things, carrying real responsibilities, bearing crosses, that men grow strong.

IGNORANCE OF THE BIBLE.

Psa. 119:11.

A man, seeing a Bible in a Cleveland lawyer's office not long ago, referred contemptuously to the Book, declaring it to be overrated and of little real merit or importance; and, on being asked if he had ever read it, replied that he had not, further than a few passages occasionally.

A few minutes later the lawyer asked him his opinion of the commentaries of Blackstone, and he said that he did not consider himself competent to express an opinion on the subject, as Blackstone was universally recognized as the great authority on law. Besides, his reading of Blackstone was very limited, he said.

"And yet," said the lawyer, "you evidently think yourself qualified to pass an opinion concerning the value of a book that the greatest men agree far surpasses Blackstone and every other literary work the world has ever known."

Such is the conceit and ignorance of the average skeptic when any question relating to the Bible is under consideration.—*Christian Conservator*.

HOW WE BUILD.

1 Cor. 3:10-15.

A certain rich American had a favorite servant who was engaged to be married to a builder. The rich man, just before he set out for a visit abroad, called the man and told him he wanted a thoroughly good little house built, and when he came home he should like it to be finished.

The builder set to work and soon, very soon, the house was run up. But it was built of the very poorest materials—the bricks were common, the wood not seasoned, and the fitting cheap. But there was plenty of paint to hide bad workmanship.

When the rich man came home the builder took him over the house, and pointed out all its prettiness. "There sir," said he, "is as nice a little house as you want." The master saw it was shoddy, but he looked at the builder and said pleasantly: "I'm real glad you're satisfied with it, for I mean it for a wedding present for you and Emma!"

What a different job the builder would have made of it if he had only known he was at work on his own house!

You and I are at work on our own house. What sort of materials are we using, "gold and silver," or "wood, hay and stubble?"

GRADUATE OATH OF SERVICE.

The City College of New York was recently the scene of a very stirring event when the graduating class took a Greek oath swearing to be loyal citizens as the Athenian youth used

to do centuries ago. After the degrees were conferred on seventy-seven graduates of the college at the commencement exercises all the men of the class took an ephebic oath. This is similar to the oath that was taken in Athens by the Athenian youth when entering citizenship. In lieu of the arms which were presented to the Athenian the modern city college man received the arms of the city, above which is a torch and the words "urbis filius." The arms are woven in blue and gold on a white field in the form of a chevron, which was pinned to each graduate's arm by Victor J. Dowling, Justice of the Supreme Court. The chevrons are the gift of Mrs. E. H. Harriman to the institution, and were not obtained by the appropriation of money by the city. This is the oath taken by the class: "We, men of the class of February, 1913, today receiving the arms of the city as a symbol of her faith in us, take this oath of devotion to her: We will never bring disgrace to these arms by any act of dishonesty or cowardice. We will never desert our suffering comrades in the ranks. We will fight for the ideals and sacred things of the city, both alone and with many. We will revere and obey the city's laws and do our best to incite a like respect and reverence in those about us who are prone to set them at naught. We will strive ever to do our whole duty as citizens, and thus in all these ways to transmit this city not only not less but greater, better, and more beautiful than it was transmitted to us." After each graduate had received a chevron there were two left. One of these President Finley presented to Mr. Dowling. The other he said he would place in the historical museum together with the names of the men who took the oath. This is probably the first time that such an oath has been administered to a graduating class in America. Mr. Dowling made a short address to the graduates, in which he said the incidents which at times caused the city to blush were caused by the condition of human frailty and the apathy of the citizens themselves. A true test for devotion to institutions is a respect for authority, he said.—Chr. Work and Evan.

THE USE OF A PROFESSOR.

A member of a well-known scientific society of New York tells that the late Bishop Potter was invited to address that learned body, and when he arose the natural expectation was that he would begin with some eulogy of the wonders of science. But, instead, the scientists were surprised with the following:

"Gentlemen," he said, "a lively young person tells me that she has at last discovered the use of a professor. She thought he was a creature made to look severe in the schoolroom and to ask unanswerable questions.

"These things were of no use. But now she has been to a play wherein the professor is pictured as a most amusing personage with goggles and green cotton umbrella.

"He was a perfect foil to set off the noble hero and the charming heroine," she explains. "That's surely what a professor is for—a background as a relief against which the rest of the world may look delightful by contrast."

The Mid-Week Service

CHRISTIAN F. REISNER, D. D., PASTOR GRACE M. E. CHURCH, NEW YORK

The mid-week service is an increasing problem. It requires time and variety as well as spirit to make it "go." But planning and consecration still give it attraction power. Here are a few plans tried.

Ask everyone in the morning audience to write the reason he does not attend prayer meeting. Build a sermon from the gathered reasons. Prepare a symposium from those who do attend on the reasons for attending, print and circulate. Dr. Strong frequently arranges for an invited number to eat supper together at 6:30, who discuss the service to follow and plan put to put life into it. Dr. Courtlandt Myers makes members promise to attend the mid-week service when receiving them into the church.

Have a representative of the young people's society report each Sunday evening how many members attended prayer meeting the week before. If a stenographer, he might catch and repeat some of the best truths given.

Fix a number to reach in attendance and on a blackboard thermometer register the approach to it. Give the first half hour to a leader assigned one-fifth of the membership, for five successive weeks, to aid this leader. See which one gets the largest attendance. Let them devise their own methods of getting folk out.

There must be no stiffness or formality about the service. A social atmosphere can be made to order. It is well for the pastor to come a bit early and to greet individuals cordially. Dr. Banks, in Denver, closed his prayer meetings early and had light refreshments. This will hold people until you can get acquainted with them and talk about religious subjects, and also get people acquainted with each other. Sociability can never injure sane spirituality.

Should the pastor always lead? Dr. Naylor White at Kenosha put a layman in from 7:30 to 8:30, then took hold and conducted a Bible class of forty-five minutes. Usually the pastor can best handle this service but he ought to have a lot of trained assistants.

The subjects give form to the meeting. Dr. Howe while pastor of Christ Methodist Church, Denver, printed a suggestive list of subjects for the fall. October, the fruit month; the kind of fruit we are to produce, how produce it, etc. November, the Thanksgiving month: Moses', David's, Christ's Thanksgiving. December, the month of the Christ: Christ needed, Christ comes, etc. Here is a series I used following a revival meeting: "How do I know I am saved?" "How shall I read my Bible?" "How shall I pray?" "How shall I testify?" Each followed a clear outline backed by scripture selections. Here are a few varied methods employed to enliven and interest. Ask everyone to bring one or more flowers. Put them on a table at the front and talk about "Our blessings." The next morning send all the flowers to the hospital or to known sick people.

Which season of the year is most full of blessing, and why? Everyone of the four had

an advocate of such strength that afterwards it seemed a shame to complain at any.

At a morning service each person wrote down his favorite chapter. It was announced that the one selected by the most people would be used for the subject of the following Wednesday. All wanted to know the different chapters named. These were written on the blackboard. Romans 12 was announced as the section for study. Each person was asked to say which verse they would hang on to if all the others must be given up. Why of course came out and so truth was scattered.

What verse of scripture brought me peculiar and unusual light and strength at a critical time in my life? Everyone was asked to quote a verse. Sometimes all are requested to learn a new verse for the next week.

Everyone tells the most helpful book he has ever read. A list of three is handed to the pastor. He names a dozen. A list is type-written and hung up in the prayer room.

Announce a series for the trials and peculiar besetments of difficult classes. The doctor as a Christian. The lawyer as a Christian. The carpenter as a Christian, etc. This will attract and build sympathy and courage.

Doctrinal subjects have proved very popular. The Apostles' Creed can be taken up in sections. The resurrection, what is it? When does it occur? The "Trinity," how does it exist? Was Jesus Christ divine? Is there future punishment? What is heaven like? What is "sin?" Why do we take the sacrament? Is tithing scriptural? Dozens of similar problems are of ripe interest. People will come and take part too. After Easter have "Thoughts from Easter." After Christmas, Thanksgiving, etc., do the same.

Let everyone tell what human character they like best in the Bible and why. At the end write the names on the board and register the choice of each.

Give a short talk on the writer, date and purpose of Mark. Announce it a week ahead and ask the attendants to choose the best chapter. Take all four gospels up in succession.

What benefit have some of my trials brought me? Would I have learned some rich lesson without them? What are the marks of a "good" person? Ask every one to bring a written definition or else one trait of a "good" person. Copy them on the black-board.

Here are a few separate evening topics: "How does one become a Christian?" "What is necessary for one to be a member of the Church?" "How can I get forgiveness for sin?" At the opening of the year put the meeting in the hands of the church officials. At another time ask the president of each organization to come and say what they hope to accomplish that year. Ask the question to be answered on a slip of paper: "Why should I do church work?" Here are a few more: "The value of being sociable"—followed by a social. "How to get rid of the blues," "The value of a friend," "Can one have constant contentment?" There are so many ways to conduct a meeting.

The blackboard should be frequently used. Put an outline of the talk on it. Write out named blessings. Face them with pertinent questions on the topic. Have some one draw an illustration if it is possible.

Formal testimonies are not necessary and are, if too frequent, both tiresome and of little value. Have informal conversations about a subject, allowing folks to ask questions and

to talk without rising and whenever they desire. Read the scripture in various ways, e.g., suppose there are twenty verses. Let each person take a verse. The twenty stand and each one sits down as he reads. Bring in beautiful brief prayers written on slips of paper and pass (yet another day). Notify two or three a week ahead that they will be called on to pray.

Bible Study for High School Students

The High School Board of North Dakota adopted a Bible Study Course for High School students as follows:

- I. Studies in Old Testament Geography.
 1. Palestine.
 2. The Relation of Palestine to Other Lands.
- II. Great Old Testament Narratives.
(50 lessons extending from the Creation to Jon)
- III. A Brief Outline of Hebrew History before Christ.
 1. Moses
 2. David to Saul.
 3. Elijah to Captivity.
 4. Daniel to her.
- IV. The Books of the Old Testament.
 1. The Pentateuch.
 2. The Historical Books.
 3. The Poet Books.
 4. The Major Prophets.
 5. The Minor Prophets.
- V. Memory Passages from the Old Testament.
(Learn any five of ten selections.)
- VI. Studies in the Life of Christ.
 - A. Political Prophecies in Christ's Time.
 1. Judea.
 2. Samaria.
 3. Galilee.
 4. Perea.
 5. Decapo.
 6. The Territory of Philip.
 - B. The Life of Christ.
(This is divided into five periods.)
- VII. Studies in History of the Early Church.
 1. The Progress of the Church at Jerusalem.
 2. The First Missionary Work of the Church.
 3. The Great Missionary Work of Paul.
- VIII. The Books of the New Testament.
 1. Biographical.
 2. Historical.
 3. Special Epistles.
 4. General Epistles.
 5. Prophetic.
- IX. Memory Passages from the New Testament.
(Learn any five of ten given selections.)

To every high school student who duly passes an examination on this syllabus, a half credit will be given on his high school course.

This is an elective course and so wholly voluntary. Roman Catholics are allowed to use the Douay Bible.

Prof. Vernon P. Squires of the Department of English in the University of North Dakota, was the originator of the plan. He says of the plan:

"The State High School Board, which has general supervision over the high school work of the state, has authorized a syllabus of Bible study. Upon the basis of this syllabus an examination is given at the time of the regular state examinations. These examination papers, like those in other subjects, are marked by skilled readers appointed by the board, and to the successful examinees credit is assigned to the extent of a half-unit, out of the sixteen ordinarily required for high school graduation, a course of at least ninety recitation hours being a condition for credit.

"The Bible work differs, however, from the work in other subjects in one essential respect. The study is not pursued in the school house, or during school hours, it is carried on privately, or in special outside classes, usually in connection with the various Sunday Schools or young people's societies. These classes are taught by the local pastor, priest or rabbi, or by some layman interested. The study, moreover, is not required of any individual or of any school; it is purely elective. The examination is confined to literary and historical questions. Individual preceptors are at liberty to combine with this study as much purely religious instruction as they see fit. But the state recognizes the literary and historical study of the Bible as worthy of academic credit, leaving with the church the responsibility for instruction."

The Survey comments:

It is claimed that the plan prevents including religious instruction either in the syllabus or the examination of the state; avoids suspicion of sectarianism, as any version of the Bible may be used; averts partisanship by omitting all references to theories of authorship, chronology, inspiration and authenticity; the helps dignify and standardize the work of the Sunday School by giving it some of the discipline and academic credit of the day school, besides justly recognizing the study of the Bible as a subject worthy of scholarly effort.

The general secretary of the North Dakota Sunday School Association, after traveling over the state, reports that he found large numbers of classes doing good work under strong leadership. Inquiries have reached him from twenty different states, evincing interest in the plan throughout the country.

Misunderstood Scriptures VI.

WILLIAM EVANS, MOODY INSTITUTE, CHICAGO, ILL.

Colossians 2:21.—“Touch not, taste not, handle not.”

Times without number have we heard these words quoted in the sense of being a warning against the use of strong drink, and also as an exhortation to have no contact at all with things of like nature with intoxicants. We see the words of this verse printed on mottoes adorning the walls of our homes, and emblazoned on banners at the head of some great procession or demonstration in the interests of temperance. How shocked the advocates of temperance would be were they to be told that these words have the very opposite meaning from that which they intend to convey by their use of them as mottoes.

A careful reading of the connection in which these words are found will throw much light upon their meaning. An ascetic tendency had sprung up in the Colossian church which the apostle felt himself called upon to rebuke. Religion was in danger of being looked upon as consisting in obedience to a set of rules and restrictions. Certain foods were not to be partaken of, certain liquids were prohibited as to their use, indeed, there were some members of the Colossian church who advocated total abstinence from food as a means of obtaining a high degree of religious experience. Their motto was, “Touch not, taste not, handle not.” It was this very motto that the apostle Paul so vigorously assailed. To adopt this motto was, in his mind, like going back to the beggarly elements of worldliness from which, by the gospel of Christ, they had been delivered. Listen to his stirring words: “Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to (or, as the Revised Version has it, Do ye subject yourselves to) ordinances,” such as (“Touch not, taste not, handle not;” which are all to perish with the using); after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh. If then ye be risen with Christ, seek those things which are above.” Instead of this motto being an exhortation to which the Christian is required to conform his life, he is, in point of fact, commanded not to conform his life to them at all.

A proper understanding of these words will not therefore permit us any longer to use them in the sense in which they have been used in the past. There are many other passages of Scripture which advocate temperance in much stronger terms than do these words; let us have recourse to them.

Hebrew 6:1.—“Leaving therefore the principles of the doctrine of Christ, let us go on unto perfection.”

Matthew 5:48.—“Be ye therefore perfect, even as your Father which is in heaven is perfect.”

The doctrine of sinless perfection, which means, in some circles at least, that a Christian believer may get to a certain stage in his experience in which it is impossible for him to, at at least he does not, sin. The texts cited at the head of

this article are given as proof positive of this claim.

But do these Scriptures teach this doctrine? Have we or have we not a right to base such a view of holiness on these words? Let us examine them and see. In the first place let us take the word “perfection” as found in Hebrew 6:1, and ascertain its meaning. The context (5:11-14) shows us that the writer is about to describe the priesthood of Christ as being superior to that of Aaron, and like unto that of Melchisedek. In other words he is going to draw some lessons from the typology of the Old Testament. He feels that it is almost useless, however, to attempt it, for his readers are still, after years of Christian experience, in a state of spiritual immaturity. They have not advanced in their knowledge of spiritual things. Whereas they ought to be teachers of the word, they are in need that some one teach them again what be the very first principles, or the rudimentary principles, of Christianity. They are infants instead of being full grown men and women so far as the knowledge of spiritual things is concerned. These Hebrew Christians are exhorted to leave the principles of the doctrine of Christ, and go unto perfection.” By this is meant that they should advance from a childhood into one of spiritual manhood—from babyhood into maturity. The word “perfection” should be translated “maturity,” indeed it is so translated in 5:14, for the words “full” are a translation of the same word that is translated “perfection” in 6:1. The Revised Version reads: “Solid food is for full grown (or perfect) men.” Hebrews 6:1 then should read as follows: “Therefore leaving the principles of the doctrine of Christ let us go on to maturity in Christian character, remaining no longer babes in spiritual matters.” Thus, we see, that the idea of sinlessness is not involved in the word, and the doctrine of sinless perfection cannot therefore be legitimately inferred or taught from this verse.

The passage cited in Matthew 5:48—“Be ye therefore perfect even as your Father which is in heaven is perfect,” cannot, properly, be construed to sanction the doctrine of sinless perfection. The word “therefore” in this verse invites us to consider the setting in which the verse is found. A close examination of the context reveals the fact that the Master is teaching his disciples how he would have them act towards their enemies. This is his teaching: “Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?” There can hardly be any

doubt but that the context settles the matter as to how the verse we are here considering shall be understood, namely, that we shall be like our heavenly Father in our treatment of our enemies—perfect in our love to them. That this kind of perfection—perfection in love—may be attained by all, that it is possible for every believer in Jesus Christ to have his heart so filled with the love of God that he shall not allow even the smallest bit of hatred to a fellowman to abide there, no intelligent Christian will for a single moment deny. But this is an altogether different thing from sinless perfection.

THE GOOD SHEPHERD.

Psa. 23:1-6.

AUGUSTUS NASH.

I. What was the spiritual state of David when he wrote this Psalm? Psa. 23:1-6.

II. Why did he have so much to say about himself? Psa. 23:1-6.

III. Why would an inspired Psalm like this have to be experienced before it could be written? Psa. 23:1-6.

IV. Why does his conception of God as a shepherd appeal so strongly to us? Psa. 23:1-4.

V. How far was this conception original with David? Psa. 23:1.

VI. Why is it easy to think of God as a shepherd or as a Father, but difficult to think of Him as a Spirit? Psa. 23:1. John 4:23, 24.

VII. What right did David have to believe God would keep him from want? Psa. 23:1. Matt. 6:31-33.

VIII. What distinction does God make between the temporal and spiritual wants of his children? Psa. 23:1. Matt. 6:31-33.

IX. Why was it harder for David to trust God for the future than for the present? Psa. 23:1. Matt. 6:34. 2 Tim. 1:12. John 13:1.

X. What spiritual experiences did the "green pastures" and the "still waters" represent to David? Psa. 23:2.

XI. What does it mean for one to be restored in soul? Psa. 23:3; 51:11, 12.

XII. What is the difference between "walking in the paths of righteousness" and "lying down in green pastures?" Psa. 23:2, 3.

XIII. Why is it better to have God help us for "his name's sake" than for our own sake?" Psa. 23:3.

XIV. How do we know David was thinking of death when he spoke of the dark valley? Psa. 23:4.

XV. Why have so many found comfort from those words in the hour of death? Psa. 23:4. 1 Cor. 15:25, 26, 54-57. Rev. 21:3, 4.

XVI. Which is to be dreaded most, the evil in life or the evil in the hour of death? Psa. 23:4. Matt. 6:13. John 17:15.

XVII. How can we cultivate this consciousness of God's presence that David enjoyed? Psa. 23:4. John 19:23.

XVIII. What made David think of his enemies in this connection? Psa. 23:5.

XIX. What does it mean in life for God to prepare a table for his children? Psa. 23:5.

XX. When do we feel most like saying "my cup runneth over?" Psa. 23:5. Matt. 3:8-10. Luke 6:38. Eph. 3:20.

XXI. How far was it true that goodness and mercy did follow David all the days of his life? Psa. 23:6.

XXII. What new meaning was put into the words of David, "I shall dwell in the house of the Lord forever," by the promise of Jesus? Psa. 23:6. John 14:1-3.

HIS HERITAGE.

In the doorway the boy stood and waited; his eyes were heavy with sleep; his bare pink toes peeped out from under his nightgown.

The man on the bed smiled and spoke: "Come here, son."

Slipping past a woman who stood near the bed, the boy cuddled his tousled head against the man's pale cheek. "My faver!" he cooed, and laughed drowsily.

"You must not kiss my lips," the man said, slowly. "It is too bad for me to take him from his bed, wife. He is so little; will be remember?"

The woman did not answer, but with shaking shoulders turned to a window, and looked out into city streets, where lamps and houses blurred together in a mist of tears.

"See here, son," and the man smiled, "I am going away-tonight—on a long journey, and I am not coming back. No, you cannot go—now, but you will come some time, and before I go I want to talk to you for a moment."

The boy's little frame stiffened; he was wide-awake now. He looked straight into the man's eyes and said, soberly, "Yes, faver."

"In the morning, when you come in here, I shall have gone away. There will be something that will look like me, but it will not be your father. You must not be afraid or feel badly. You are too young to promise anything, but I want you to remember that before your father—went—away—he asked you never to drink liquor, and that he told you to fight fair, to strike hard, and always to shake hands after every fight. I want you to remember that you are to take care of your mother; that you are to keep clean inside and out; that you are to read your Bible every day, and that you are always to pay your bills. Can you remember all that?"

"I think so, faver."

"We have had some good times together, son, and—but you are sleepy. Run back to bed."

Smiling, the boy and the man looked each at the other, pressed cheek against cheek; then the boy, stepping slowly backward, went out.

The woman came from the window. "I'm not leaving him much," the man said, bravely.

"Oh, my dear," cried the woman, "if he lives up to the heritage of this night, he will be rich, as I am now!" And the man smiled again, almost content.—Youth's Companion.

Lincoln Memorial.

After considering many designs, the Lincoln Memorial Commission has accepted a plan for the monument that is to stand in Potomac Park, Washington, near the Washington Monument and the Capitol. The design calls for a rectangular marble structure one hundred and fifty-six feet by eighty-four, on two sides of which will rise Doric columns forty-four feet high. In the great central hall will stand a heroic bronze statue of Lincoln, surrounded by Ionic columns fifty feet high. Congress has appropriated \$2,000,000 to build the memorial and improve the site.

METHODS OF CHURCH WORK

E. A. KING, EDITOR, NO. YAKIMA, WASH.

Methods of church work are important but they are no substitute for a message. So emphatically has this fact been impressed upon us recently that we wish to call the attention of our brethren to it.

In a certain city a new minister took charge of a good-sized well-to-do congregation. The people liked him and they continue to like him, but many have gone to his church hungry for a message that takes hold and grips both mind and heart. They have invariably come away disappointed. When interrogated they replied, and they all agreed, that the preacher did not say anything.

If these remarks had come from non-religious people the criticism would have made no impression, but they were made by most excellent Christians and they reported their conclusions with sadness of heart.

Now what is the trouble? The preacher is well educated, takes his texts from the Hebrew and Greek and expounds his passages. He says the most commonplace things, and they do not win and hold.

We think the difficulty is just here; the preacher is depending upon his text to do the work. He is serving as an unconscious, colorless medium for somebody else's message. In these days among our ordinary congregations this will not usually do. If the audience held the other man's message as supreme they might just as well read it in a book or listen to it through a phonograph.

The preacher without a message today, for today, in his own pulpit is simply an echo. People will respect him for his personal goodness, they will admire his ability as a manager and they will acknowledge that his printed matter is artistic, but the hunger of the heart is not satisfied. Audiences become smaller and smaller or from the congregation the strong vigorous, manly souls drop away.

What can the preacher do to get a message? We know of only one way and that is at the Master's feet. But this idea does not mean simply taking what He said and breaking it into bits for the people. A message comes through an experience. It cannot be manufactured. The message may be a social message or a distinctively religious one or it may be a purely spiritual one, but the preacher who has a message wrought out in his own soul speaks with authority and not as the scribes.

He speaks from within. With his words go out virtue, power, healing, and such a man is on fire and his words grip and hold. Such men may not be numerous in the ministry but there are many of them in the world. They are the men who bring things to pass.

All preachers may become men with messages by paying the price in honest study and personal research, in a knowledge of life gained by books and experience with men and God, and then—the test; absolute moral honesty in delivering the message as it comes to them.

This takes courage and may cost a man his pulpit, but that is a part of his experience. He

must be brave, but "as wise as a serpent and as harmless as a dove." Truth is of more consequence to the preacher than a good field or a large salary. The preacher who is afraid of his deacons or session or some large giver in the church is hampered and if he warps the truth to suit the emergency he is a moral coward, loses his own self-respect, becomes a harmless echo, and has no message.

The editor of this department believes in church methods. He is in constant search for them and gives the results of his researches to his readers, but he knows that nothing is so successful in the ministry today as a man in the pulpit with a strong, convincing, thought compelling message. When this is combined with proper methods the ideal is attained.

We are in constant receipt of letters from our readers expressing appreciation for the help derived from this department. We are very thankful for these encouraging words. We need more material. This is a co-operative department. What one pastor has found helpful will doubtless help some other. Send everything in the nature of reports, plans, sermon topics, printed matter, etc., to Rev. E. A. King, 4 South Sixth St., North Yakima, Washington.

HOW TO IMPROVE THE SUNDAY SCHOOL.

Rev. M. A. Matthews, D.D., of Seattle, moderator of the Presbyterian General Assembly, has been writing some pithy articles on the Sunday School in "The Northwest Church Life." The following on "Memorizing the Scriptures," is to the point and something every pastor should take to heart.

Among other things he says:

"There are three kinds of teachers: "First. Those who talk about the Bible, who look at it as an abstract subject and describe its beauty, its symmetry and its wonderfulness.

"Second. Those who talk in the Bible—that is they discuss the historical contents, the wonderful pictures, landscapes and the marvelous biographies the Bible contains. They will pick out individual characters and magnify them, or events and emphasize them, or points of history and elaborate them.

"Third. Those who teach the Bible. They require the pupils to memorize the words, verses, chapters, books and contents of the Bible. They do not talk about it, nor in it; they talk it.

"The Sunday Schools of the present day are overburdened with superficial immature sermonizers. The schools need Bibleizers. You might ask the reason for the great Welsh revival. It was due entirely to the explosion of memorized Scriptures. For one hundred years those people had been memorizing the Scriptures. They knew the actual words, verses, chapters, sentiments and doctrines of the books of the Bible.

"The most appalling deficiency in our church life is the ignorance of the actual, literal Word of God. Men and women do not know how

to handle the Word. They can not even find doctrines or fundamental statements of paramount importance in the different books of the Bible.

"The children are ignorant not only of the contents of the Word, but of the Word itself. They cannot quote the Bible correctly. The Sunday Schools of the country ought to teach the children to memorize the Bible and the great hymns of the church.

"The art of memorizing the Bible seems to have been lost, just as the art of memorizing the old hymns of the church has passed entirely from the memory of the people. Congregational singing is declining; the people do not know the hymns, they can not sing and they are not taking time to learn the hymns nor to learn how to sing.

"This is mentioned in order that we may present to you something which is patent to every one who attends church services. You know, you see and you are no doubt chagrined because of the people's ignorance of the hymns and because of the bungling way in which they try to sing. However, they know a great deal more about the hymns than they do about the Bible.

"If you were to have a contest in the average congregation today and give a prize to those who could recite the greatest number of verses and chapters, less than two per cent of your congregation would stand ten minutes on the floor in such a contest. Less than one per cent of the children of the homes of this country are memorizing the Scriptures. They may read the Bible superficially. Every child should be made to learn from one to ten verses every day of the year.

"We preachers are deficient in Scripture quotations.

"No doubt, you are now prepared to admit that the Sunday School exists solely because the Bible is in existence, and it exists for the purpose of teaching the Bible, and its greatest duty in teaching the Bible is to make the children memorize the Word. Every Sunday School pupil ought to be required to go back to his home and recite to his parents the number of verses he has learned in the Sunday School.

"The following benefits are to be derived from an accurate knowledge of the words of the Bible:

"First. They will equip one for accurate Biblical expression.

"Second. They will fortify for a masterful Biblical argument.

"Third. They will make it impossible for temptation to overpower the one who hurls Scriptural quotations in defiance of his satanic majesty.

"Fourth. They will inspire moral and spiritual development.

"Fifth. They will increase one's desire for knowledge of God and His ways.

"Sixth. They will teach reverence, increase knowledge, build up character and unfold the plan of salvation.

"The Sunday Schools ought to teach, memorize and require every pupil to memorize the whole Bible."

THE THREE BOYS.

A unique card like the following is being used by Rev. C. Harley Smith, pastor of the Methodist Church of New London, Conn., in connection with his Welfare Co-operation. The plan is to get as many boys as possible to be what the card suggests. Any one interested in Mr. Smith's plan may write to him.

THREE B BOYS

BRIGHT

Happy at home
Diligent in school
Regular at Sunday school
Devoted to parents
Courteous to seniors
Reverent before God, praying

"Give me clean hands, clean words and clean thoughts; help me to stand for the hard right against the easy wrong; save me from habits that have led me to work as hard and play as fast in thy sight alone as if all the world saw; keep me ready to help others at some cost to myself; send me chances to do a little good every day and so grow more like Christ."

BRAVE

I will take good care of my body
I will be truthful and honest
I will be kind to animals
I will be fair with boys
I will show fidelity to girls
I will keep the sabbath
I will not use bad words
I will not drink liquor
I will not use tobacco

"I am not much of a mathematician," said the Cigarr-ette, "but I can add to a boy's nervous troubles. I can subtract from his physical energy, I can multiply his aches and pains, I can divide his mental powers, I can take interest from his work and discount his chances of success."

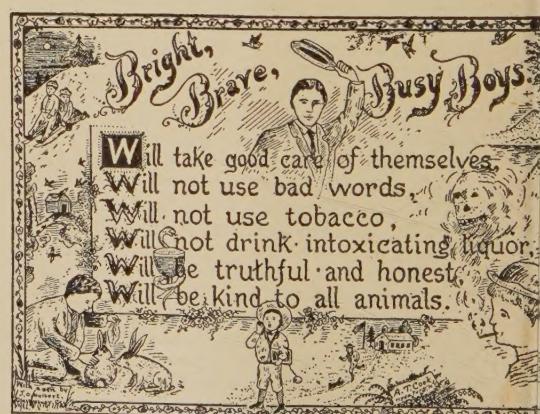
BUSY

I will be industrious
I will use the first tenth of all I earn in Christian service as the tithe that belongs to God
I will save much for an education or a trade
I may give to God free-will offerings in addition to the tithe
I will live a good and useful life.

For more of these cards, and leaflets describing pleasant and profitable money-earning methods for boys, address with stamp, or even without,

Welfare Co-operation, New London, Conn.

In connection with this three B card we have come upon a stock postal like the following:



Such devices are often very helpful in winning the attention of the boy. Pastors will know what ages are susceptible.

FOR RURAL PASTORS.

By addressing 149 West 12th St., New York City, you may secure the following helpful pamphlets:

CHRISTIAN UNION IN PROBLEM AND PRACTICE.

No book or article yet published answers so many questions about practical church co-operation and union in country districts.

Reprint from *Bibliotheca Sacra*, Jan., 1913.
25 cents postpaid.

THE RURAL CHURCH IN COMMUNITY SERVICE.

Sets forth the methods and principles of rural social service.

It will help you make your church a community builder.

Reprint from *Methodist Review*, Dec., 1912.
10 cents postpaid. \$1.00 per dozen.

A SOCIAL SURVEY FOR RURAL COMMUNITIES.

The first and most practically thorough rural social survey outline. Of special value to country pastors. It is theoretical only to dreamers: a world of help and inspiration to those who practice it. Try it and see.

24 pp. 10 cents postpaid. \$1.00 per dozen.

THE COUNTRY CHURCH.

Reprint from the *Cyclopedia of American Agriculture*, Vol. IV.

A few copies yet obtainable. 10 cents postpaid.

SECURING MONEY FROM OLD FRIENDS.

Rev. E. F. Stidd of Ely, Minn., says that he once raised money for some church repairs by having photo cards of the church made. These he distributed to the congregation asking all who would send them to old friends who had previously lived in the community with a statement of what was proposed to do for the church. As a result all the money needed for the work was raised. For small repairs we think this plan would work well.

COVENANT-DAY SERVICE.

REV. A. T. STEPHENS, LACON, ILL.

We have had a service for seven years now. This was one of the best. For some weeks before the day each Sunday School class agreed on something they would do for the school, which was kept a secret from the others, and on Covenant Day all the secrets came out. It isn't necessary to say that we had more than 100 per cent attendance to see what the "Surprises" were and the Sunday School profited not only by a largely increased interest, but by some very material things, such as

New window curtains in primary room,
New birthday bank,
New hymn and attendance board,
New umbrella rack,
New pedestals for flower pots,
Curtain to divide a large room, etc., etc.

The afternoon reunion has always been a unique feature. The weather has been bad every Sunday of the seven, except one, but the attendance has always been large and the discussion of new plans for the year very helpful.

HOW ONE PASTOR INCREASED THE ATTENDANCE AT PRAYER MEETING.

Rev. Wallace Bassett of Sulphur Springs, Tex., says that his people were good people but only fifty of them on an average attended prayer meeting. After studying the situation he concluded that the meetings were not interesting enough. He observed that all the young people went to the picture shows.

To meet the need he induced the church to buy a stereopticon and this he used every Wednesday night. He gave a thirty-minute lecture. It did not injure his prayer meeting in the least. There were just as many prayers as before, in fact, he says there were six times as many as before!

The attendance increased to three hundred. The basket offering paid all the expenses. He is now giving lectures on foreign missions. Many a pastor will be glad to know of Mr. Bassett's experience.

A FINE SERIES OF SUNDAY EVENING SERMON-LECTURES.

Rev. Thomas R. Hicks of Claremont, New Hampshire, has been giving a series of evening sermons on "Our Homes." The topics are as follows:

What is a Home?

or A Definition of the Best Place on Earth.

Building a Christian Home,

or The Significance of the Marriage Ceremony.

Children and the Home,

or The Joy and Responsibility of Parenthood.

The Boy in the Home,

or A Good Word for the Bad Boy.

The Girl in the Home,

or The Possibilities of Girlhood.

The Bible and the Home,

or The Influence of Religious Literature.

The Church in the Home,

or Family Religion.

The Heavenly Home,

or In My Father's House.

HAT HOLDERS FOR CHURCH PEWS.

Almost every preacher has his troubles with hats in the congregation. So also does the interested listener who wishes to see the speaker's face or get a good look at the choir.

We have just seen a very interesting and ingenious device that seems to help solve this problem. It is a small nickel holder made to fasten on the back of each pew and it holds tightly either a man's or woman's hat. It is manufactured by The Denning Mfg. Co., 1370 East 89th St., Cleveland, Ohio. Pastors interested should send for a catalogue and information.

A LIST OF EXPOSITORY SERMONS.

The following series of sermons, expounding First Corinthians was sent us by Rev. H. E. Lininger, of Cowles, Neb. The list is so interesting that we print it in full:

The Corinthian Church—1:1-16.

Wisdom—1:17-2:16.

A Wise Conclusion—Chapter 3.

Their Debt—Chapter 6.

Godly Self-Control—Chapter 8.

My Way or God's. Which?—10:1-12.
Diversity of Gifts—Chapter 12.
Failure Without Love—13:1-3.
Love to Conquer—13:4-8.
Adaptability of Christianity—13:9-13.
The Gospel that Paul Preached—15:1-11.

THE TRAVIS BIBLE STUDY.

Some years ago this system of Bible study was all the vogue. Many pastors will be glad to know that they can secure it by sending to J. W. Miller, Jacksonville, Ill. The complete set of studies is \$1.00.

SERMONS FROM PICTURES.

Rev. L. M. Hainer, pastor of the Mount Pleasant Baptist Church, Ambler, Penn., has made splendid use of sacred art as an aid in preaching the gospel. He has preached four Sunday evening sermons on the following topics:

Seeking, Finding, Failing.
The Man Who Lost His Nerve.
Which Way Would You Vote?
A Knock at the Door.

To illustrate his talks he used the one-half cent Perry pictures. For the first he used, "Christ and the Rich Young Man," by Hofmann. For the second, the "Denial of St. Peter," by Harrach; the third, "Christ and Pilate" (Ecco Homo), by Ciseri, and for the fourth, "Christ Knocking at the Door," by Hofmann.

On the back of each one of these pictures he printed the following:

Dear Friend:

If you are not a member of any other church in town, we shall be glad to have you make your church home with us.

Services.

Morning Worship, 10:30 a. m.

Bible School, 2:30 p. m.

Evening Worship, 7:45 p. m.

Wednesday, Prayer Service, 8 p. m.

We have frequently recommended such use of art and we are pleased to know that Mr. Hainer has so successfully carried out the plan. In the same way the pictures could be used in the prayer meeting.

HOW TO IMPROVE CONGREGATIONAL SINGING.

In some of the small churches it is sometimes difficult to obtain a good choir. One pastor did a very wise and helpful thing. He got twenty good singers to practice the hymns and then he distributed these singers throughout the congregation. This improved the singing of the whole congregation and was a great inspiration to the worship.

A CHILDREN'S WELCOME.

A pleasant little welcome it was when the officers of an Epworth League stood in the vestibule of the church and gave a daffodil to each one coming to the service. It made the visitors think that other pleasant things occurred in that church.

During the months of flowers a committee of children at the door would wonderfully warm up the church welcome.

A USEFUL INVITATION.

A very businesslike invitation is the card sent out by the First Congregational Church of Grandby, Quebec. This card bears on one side the name of the church, the name of the pastor, and the statement that he is usually at home Monday evenings from 8 to 10. There is also a line, "Presented by _____," to be filled in with the autograph of the person who presents the card to the stranger.

On the other side is the heading, "You are cordially invited to attend the following services." Then comes a list of the times for the Sunday morning service, the Sunday School and young men's class, the Christian Endeavor society, the Sunday evening service, the mid-week prayer meeting, the Missionary Auxiliary, and the Ladies' Aid Society.

We specially commend the blank to be filled in autograph by the name of the person who gives the invitation. This makes the card personal and far more effective.

AFTER COMMUNION SOCIAL.

The following announcement is taken from a church calendar and reveals a splendid spirit: "The After-Communion social will be held in the church tomorrow (Monday) evening. Please, everybody come. The pastor especially desires to greet every member of the church and congregation. Let us have a splendid social gathering."

In some churches a special social or reception is held in honor of new members. In most churches too little is done in recognition of the new members.

A MISSIONARY CAMP FIRE.

MISS BESSIE BLACK, COLUMBUS, O.

On a certain Sunday evening, not long ago, the young people's society of the Broad Street Church of Christ, Columbus, Ohio, had a missionary camp fire. The platform was strewn with leaves, with a camp fire in the center. This camp fire was made with an electric light covered with yards of red cheese cloth, and then with boughs of trees, giving the appearance of a large camp fire.

The chairs were placed in six groups. The topic was "Missions in Europe," and as there are twelve countries in Europe, each group was assigned two countries. Each group had a leader with seven other members. Every member was assigned to some group, while the benches were placed in the rear of these chairs for those who came and were not members.

For the scripture lesson, some one from each section gave a missionary verse from the Bible, also one from each section led in the opening prayer. Every section was given seven minutes to tell about its country. Not a second of time was lost during the evening, and many of the groups were called down before all could take part.

The leader did not have time to make any comments upon the subject at all. The meeting had been well advertised, and the attendance was large. Some said it was the best meeting they had ever attended.—Exchange.

INQUIRY.

Will the pastor who publishes "In Memoriam," printed in green, enclosed in green and white envelope, please send the editor of this department his name and address with price of booklet.

THE MID-WEEK MEETING.

At Cherryvale, Kansas, the Methodist Church published a very attractive folder, advertising its prayer meeting during the warm weather. A few of the catchwords are exceedingly pointed and could well be used this coming summer by many pastors.

For example, on the cover are the words, "Cool and Refreshing Summer Talks with Jesus" every Thursday evening.

A picture of the church appears on the back page and under it the words "This is the church which makes you warm by its hearty welcome, and keeps you cool by its electric fans."

All such attractive advertising is valuable if "the goods are delivered." Let us not forget that we must be morally honest in dealing with the people.

DAILY BIBLE READING.

There is an organization known as the American Bible Readers' Association of which President Henry C. King of Oberlin is president, and Mr. F. M. Barton, editor of The Expositor, is secretary. It is an organization with which every pastor should be familiar. We, therefore, suggest that inquiries be sent to Mr. Barton, 706 Caxton Bldg., Cleveland, Ohio. Enclose 2 cent stamp.

TIME TO PLAN FOR THE VACATION RELIGIOUS DAY SCHOOL.

Of all the vacation movements that have come to our notice none are more promising of permanent results than the Vacation Religious Day School.

One of the best ways of studying the movement is to investigate the methods actually in use in churches that are experimenting with the plan. For this reason we print the following account of the school that was conducted last year in Los Angeles, Cal. In brief it is as follows:

The school was held from July 8th to 19th in the First Congregational Church. It was open to the children of all denominations.

The pupils were assigned to three departments, primary, junior and high school. The courses offered were so selected that no pupil repeated the work of his own Sunday School.

The primary course was based chiefly on the University of Chicago publications; the junior department, on the junior Bible in the completely graded series published by Scribners. Both the Old Testament and the New Testament courses were taken up. A period for memory drill and one for note book work were provided, the lesson being presented in story form. Mr. Stephani Schultze, a well known contributor to St. Nicholas and other juvenile magazines and popular as the story teller in the public library, told both series of stories.

The high school courses were based on Jeff-

erson's "Character of Jesus," and "Heroes in the Faith," in the completely graded series by Scribners.

Aside from the story hours, the most interesting was the hand work conducted for both high school and junior department, by Chas. M. Miller, Assistant Supervisor of Manual Work of the Los Angeles public schools. The principal features of his work were the sand map of Palestine, 20x30 feet, on a vertical scale of two inches to a thousand feet; a cement metal map of Jerusalem and its environs and a set of electrical maps of Palestine.

For the latter, blank outline maps were used, mounted on heavy cardboard, a brass post being inserted at the principal points, the names of the places being entered alphabetically at the margin opposite another set of brass posts connected by wire underneath the map with the posts corresponding to those names. One pole of an electric bell system was placed by the teacher on the margin and the pupil was required to touch the other pole to the post in the map representing that place. If correctly placed the bell would ring.

The information gained regarding the geography of Palestine during these two weeks was marvelous. Suitable certificates were presented at the closing exercises to those whose work deserved special credit.

TRAINING CHILDREN HOW TO GIVE TO MISSIONS.

The Duplex Company, Richmond, Va., that has done so much to improve the business conditions of our churches and has published so many helpful little books for church work, has begun the publication of a new series of booklets.

The first one is, "Train Up a Child," and contains some pointed remarks about training children to give to missions. We hope that many of our readers will send for this whole series which will be mailed without cost. The booklet is copyrighted by the company and very attractively printed.

In connection with this subject we would like to call the pastor's attention to a missionary magazine for children called "Every-land," published at West Medford, Mass. It is a magazine of 64 pages, beautifully illustrated, calculated to interest boys and girls in missions and all good works. It is for all denominations. It costs only fifty cents a year and is published quarterly.

CHURCH REPORTERS.

The Waveland Congregational Church, Chicago, publishes a very interesting monthly magazine. This magazine has three editors, the pastor standing at the head of the list. It also has eight reporters, most of them ladies.

We commend this plan to other churches that have church papers. Very often the burden of editing a church paper, including the obtaining of the news, is thrown upon the shoulders of one person, who is unable adequately to represent a large parish.

The editor-in-chief should have several assistant editors and a full staff of reporters, representing different interests and societies in the church and also different sections of the

parish. These reporters should be urged to send in items in ample season for every number of the church paper. Not all will be used, perhaps, but the editor will turn out a far better paper than if he did not have an abundance of material before him.—Selected.

WEEKLY CHURCH INVITATIONS.

Rev. H. F. Stuckman, pastor of "The Little White Church," Morrill, Kansas, has sent us a copy of a letter that he mails to members of his congregation each week.

He says that his members live in the country and according to his experience the plan has worked wonders in increasing his congregation. Many ministers would seriously object to this kind of advertising, but in places where the daily paper does not reach the members some such plan as this works well. Furthermore, many pastors issue cards of invitation and distribute them weekly in hotels, etc. There isn't much difference between that method and Mr. Stuckman's.

We think any such plan becomes useless if used too often. Used occasionally it is bound to arouse interest and enforce attention. We should seek to avoid making the people feel that they must be invited to attend church.

SERMONS TO YOUNG PEOPLE.

REV. W. J. PHILLIPS.

Children in the Home.

Children in the School.

Children in the Church.

Children on the Street.

Children's Heroes.

FOLLOWING UP THE ABSENTEES.

The following note, printed on a postal card, is used by many pastors with success. We have tried a similar form and know that something of the kind is valuable. The message is as follows:

We miss you very much from our seasons of worship in the church and sincerely hope that neither ill health nor misfortune are keeping you away.

The help of every friend is needed to carry on our work successfully, so it is hard to spare even one attendant.

Our best wishes and prayers are with you and we hope to have the privilege of greeting you at the services next Sunday.

Ever sincerely yours,

A GOOD STANDARD FOR SUNDAY SCHOOLS.

It is a good thing to have ideals. It is just as valuable for churches and Sunday Schools. The International Sunday School Association has a standard, but we think the following "Pilgrim" standard is not only simple but contains the essential points. It is as follows:

Pupils grouped in departments.

Pupils graded in each department below the adult.

A complete head for each department.

A regular teacher for each class.

Annual promotions in all departments below the adult.

Graded courses of study.

A definite plan for training in worship.

A definite plan for training in service.

A separate room or allotted space for each department.

A superintendent and council with regular meetings.

Provision for complete and permanent records of the school and of each pupil.

Provision for a definite course of training for all teachers.

SUNDAY EVENING SERMONS.

REV. H. A. JUMP, OAKLAND, CAL.

The Architecture of Success—How to Plan and Build Life.

Companions and Character.

The Duty of Amusement.

When Love Awakens.

The Subtle Riches of Home.

Work as a Form of Worship.

The Silent Power of Books.

Not Forgetting to Love Beautiful Things.

The Crown of Citizenship.

Religion, the Upward Look.

THE BIBLE READING CIRCLE.

Rev. Earle A. Munger of Pasco, Wash., published the following attractive card which he distributed to all his people. He has been arranging for a series of revival meetings and in a personal letter said that the plan enabled him to get closer to the people for heart to heart talks. Such work ought to be done much more than it is.



GOOD SPIRITUAL FOOD FOR THE CONGREGATION.

Many a preacher, in his attempt to find something striking to preach about, misses good material in his own Bible. There is nothing better with which to feed the morning congregation than the beauties of Bible poetry.

We have recently tried the plan with encouraging success. The topics used were:
The Meaning and Value of Bible Poetry.
The Song of Comfort and Repose.
The Drama of Job.

Material for these sermons may be found in almost any Bible dictionary. The first sermon gave an account of the history of the Psalms, while the second was an exposition of the 23rd Psalm. The third, of course, is an outline of the book of Job with readings from the drama.

The books that have been most helpful are Moulton's Modern Reader's Bible, Nathaniel Schmidt's "The Messages of the Poets" in "The Messages of the Bible" series (Scribner's); "Studies in the Book of Job," by F. M. Peloubet; "The Epic of the Inner Life," by John F. Genung, and Barton's "The Psalms and Their Story."

ONE CITY'S PURITY CAMPAIGN.

North Yakima, Washington, is the first and only city in this country that has published, through its health department, literature for its people on "Sex-Hygiene." This was done by its city commission, a body of men that deliberately abolished the so-called "red light district" of the city.

The editor of this department presented the plan to the commission and was appointed chairman of a special committee of five citizens to prepare the literature, publish it and see to its distribution.

There are five circulars in the set. In one envelope are three of the circulars, viz.: "For Parents," "For Boys" and "For Girls." Circulars for "Young Women" and "Young Men" are in separate envelopes. There are 5,000 of them in all.

It will be of interest to many of our readers to know how they are being circulated, and what good they are doing. In the first place it should be said that the members of the city commission were deeply interested in the plan and made many unusually helpful suggestions. The health officer has made the success of the plan possible by his hearty co-operation.

The school board was asked to assist and it placed the matter in the hands of the superintendent, requesting him to call together the principals of the school buildings for a conference at which the writer explained the plan for distribution. They all agreed to help. In fact they prepared lists of families in their districts that had children in the schools. To them were sent the first three pamphlets (those for parents, boys and girls). The teachers selected dependable pupils to do this work, but not until their parents had been consulted. In this way 2000 homes were reached.

The Y. M. C. A. mailed copies of the "Young Man" pamphlet to each of its members and the Y. W. C. A. also aided in the distribution. The women's clubs assisted. In connection many public addresses have been given before clubs, in churches, school houses and in country districts.

It has been of great interest to note also that requests for samples of the pamphlets have come from every section of the country. Many newspapers and magazines as well

as individuals in other cities, have commented favorably on the work that our city is doing.

Many good results have been noted, but it is too early to actually measure the real good that has been done. As the plan contemplates reaching the homes first it is easy to be seen that no spectacular results could follow. All we hope for is a gradual educational reform, a slow transformation of moral ideals and an intelligent safe guarding of sex.

We are taking space here to tell this story because we believe many ministers in the smaller cities at least could accomplish much in this direction. If you are interested send to the Health Department of the City of North Yakima, Wash., for samples (enclosing a two cent stamp) and after a careful reading endeavor to interest the city council or commission or school board or some philanthropic group in the town and begin the work. We, as ministers, ought to be leaders in such educational work.

THE CHURCH PRAYER MEETING.

Topic: The Path of Life.

Scripture: Psalm 16:11.

Plan: The introduction should deal with the whole psalm, emphasizing the writer's faith and closing with the New Testament Messianic use of our verses. The path of life is the path that leads through human life to eternal life. The following may suggest a method of treatment, as many speakers as possible being utilized.

1. The nature of life's path.
2. Life is not aimless. "A path" leads somewhere.
3. How much is made for us? How much do we make of the path for ourselves?
4. The divine Guide: "Thou wilt show me."
5. The pilgrim: "Me."
6. The end; "Life," at Thy right hand.
7. The hope: "Pleasures for evermore."
8. The confidence: "Thou wilt show me."
9. The need to watch for God's leading.

—Exchange.

A NEW USE FOR TAGS.

The First Church of Sacramento, Cal., has found a new use for tags. With them the Sunday evening service is advertised and attendance invited. The one in use for a Sunday evening not long ago contained in large black letters the words, "Thou art the Man." This was the subject on which the pastor was to preach that evening.

Following the subject was the announcement of the hour for service, and: "Good speaking, good music, a cordial welcome. Come and spend the hour with us." The pastor recently gave a soul-searching series of sermons. One on "The Way of the Transgressor is Hard," and as sub-topics: (1) Hard to be Hunted, (2) Harder to be Haunted, (3) Hardest to be Hardened.—Exchange.

OUT OF DOOR SERVICE.

It will soon be time to plan for out of door meetings. Last year in Cincinnati a really remarkable series of meetings was held. A contemporary magazine has the following account of the meetings:

"Probably not in the entire country is there a finer instance of successful union, Sunday evening, out-of-door services than on the part of the evangelical churches of Walnut Hills, Cincinnati. This residential section is a city of itself, having a population of 50,000 or more. Its eleven Protestant English-speaking churches, representing nine denominations, are so centrally located as to make union gatherings easy and increasingly welcome.

"For four consecutive summers these churches have held Sunday evening union services on the lawn of the Disciples' Church, in the center of a block away from street car lines. The lawn slopes in amphitheater form and is adequate to an audience of 3,000 or more.

"A movable platform provides sittings for the pastors and a chorus choir of seventy-five voices. Over this platform center festoons of electric lights which radiate over the entire lawn, making the use of hymn books possible by the whole congregation.

"The choir is under the direction and weekly training of the assistant director of the renowned May Musical Festival chorus. An organ and cornet furnish instrumental accompaniment. Sittings for a thousand people are often inadequate to the throngs that attend.

"The pastors preach in turn, arranging their vacations to cover the entire schedule from the middle of June to the middle of September. All the equipment of platform, seats, hymn books, electric lights and expensive musical leadership are amply provided by the generous weekly offerings. No union services and work in the city have ever awakened such permanent interest and enthusiasm.

"In case of storm the people meet, without interruption, in the ample auditorium of the Congregational church close at hand, in the same block. The outcome of these services has been a growing intimacy and fraternity among the pastors and the members of the various congregations. The feeling of unity and brotherly love is growing.

"The union work of the entire year, at Thanksgiving and other stated or special services, is stimulated. The outside, non-church going public is increasingly impressed with this spirit of unity and with the doctrinal harmony of the nine denominations represented. While the congregations are made up, chiefly, of regular church-goers, many attend who are not found in any sanctuary on the Lord's Day. For this reason the pastors are making their sermons, this year, exceptionally evangelistic in spirit and message."

It is to be hoped that in many cities this plan may be set in motion this coming summer.

CELEBRATE MOTHERS' DAY.

Mothers' Day is a beautiful custom which should be observed in every church where possible. The second Sunday in May is the day, and on that day the men are requested to wear a white carnation in memory of their mother.

A special service can be arranged Sunday evening, at which young men especially are invited. A speaker, some good layman, may address the men, and such old hymns and solos used as might easily touch the heart of the roughest man.

There could be a morning service to which all the mothers of the parish would be invited. A special sermon to mothers would be appropriate. It is better to honor our mothers while they are alive than to wait until they are dead. Thus can any pastor celebrate the day and make much of it. In cases where an afternoon meeting for men only is held an evangelical sermon could be preached.

MOTIOGRAPH FOR SUNDAY EVENING SERVICE.

Rev. W. H. Woodring has installed a 1913 model of the Improved Motiograph at Eastwood, Columbus, Ohio. While it is expected that this machine will help solve the problem of the evening service, its use will not be such as to attract those who are seeking merely entertainment.

The sermon still holds the leading place on the evening program. Reels illustrating great truths of Scripture and history are presented; others are occasionally instructive as to the social and moral needs of our day. These Sunday day services are free.

The afternoon and evening are occasionally given to moving picture entertainment. Pictures showing the great historic drama, "Rameses, King of Egypt," set forth the customs of the days of Moses. The slight entrance fee (10 cents) went towards paying for the machine. —Exchange.

A CHURCH SOCIAL FOR SPRINGTIME.

Miss Wolcott, in her excellent book, "The Minister's Social Helper," tells how to encourage friendliness among church members by use of a "Seed Exchange" social. She says:

"The object of this social was to encourage friendliness among the members of the church, and to try to bring each person into conversation with every other one during the evening. Guests were asked to bring a bulb, root, slip, or seeds, done up in some odd shape, with directions in each package for the growing of the contents and the disposal of the harvest; the contents of each package to be taken from one's own store on hand, without cost, and to be kept a secret.

"There was 'something to talk about' from the first, as the people tried to find a clue to the contents of the mysterious boxes, pails, flower pots, bundles, etc., of each arrival. Curiosity was thoroughly aroused by the time the rules of exchange were announced.

"Exchanges shall be made only when the signal is given. Each package must be opened in secret and made ready for the next exchange. Five minutes will be allowed for each transfer. The tenth exchange will be announced as the last one; the package then held becomes the property of the person who has just secured it. Each person is free to do as he or she pleases with the package thus secured."

The exchange was then open for business. Immediately there was an animated scene. Where two or three tried to capture some one attractive basket, each proclaimed the superiority of his own package; one pictured wonderful growth, another assured a bountiful harvest.

At the tap of the bell each person concluded an exchange with some one and withdrew to

some corner to examine the new possession curiously. Shouts of laughter were heard from many directions. Of course, every one did up his or her package quickly and started out to arrange the next exchange and capture, if possible, one of the packages more attractive in appearance. One of the bundles contained ground flaxseed, with the direction:

"In time of need
Use ground flaxseed;
Just wet it sorter,
In clear hot water."

A package of cosmos seed carried the direction: "To be used for church decoration in August." Many bundles contained vegetable seeds, "To market and give proceeds to church."

After the exchange was closed all had a merry time comparing packages and giving advice. During the summer every one felt free to ask, "Mistress Mary, how does your garden grow?" and in the autumn it was remarked that nothing had done so much as the seed social to create a friendly feeling in the community. (The Flower Mission, United Bank Building, Cleveland, O., furnishes first-class flower seeds at 1 and 2 cents per packet for such purposes.)

NEWSPAPER ADVERTISING FOR ST. PAUL CHURCHES.

The few who have delved deep enough into the commission reports of the Men and Religion Movement will recall that among the suggestions of that on publicity was the use of newspaper advertising space by local churches. The report said:

"There is no force in the world today more potent and far-reaching than the force generated by rightly directed publicity. It is a force that goes into men's homes and dictates to them what they shall eat and wear, where they shall travel and how they shall act; that molds the course of their lives: that influences their politics and their religion.

"This force, rightly harnessed to the cause of religion, is going to help bring about the coming of the kingdom of God." A meeting held in Central Presbyterian Church, St. Paul, to consider a joint publicity campaign so startled and interested the local Pioneer Press that it surrendered a whole column on its front page!

The laymen present thoroughly endorsed the idea, and one, a convert from a Moody revival, declared that his presence on that occasion had been directly due to a poster advertisement. The method which will probably be followed in St. Paul—should the necessary cooperation among the churches be secured—will probably be similar to that suggested by the Men and Religion commission and already partially adopted in several cities.

A full page a week is secured, with the upper half devoted to a forceful presentation of the claims of religion and church life, accompanied by a list of the parishes, with usual announcements. In Detroit, we understand, a central publicity bureau has been established to represent churches, Y. M. C. A. and Sunday School work.—Congregationalist.



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SAVE money for yourself and your church by using our Printed Supplies for churches. We have cards for almost every occasion in church and Sunday School work, church calendars, weekly offering envelope system, the duplex envelopes, pastor's holiday souvenirs, motto cards, topic cards, birthday cards, class pins, novelty invitation folders, and lots more that you will be glad to know about. Write for our new catalog today.

**The WOOLVERTON PRINTING
& PUBLISHING CO., OSAGE, IOWA**

A SERMON BY MAIL.

At the Marble Collegiate Church, Fifth avenue and Twenty-ninth street, New York City, printed copies of the Rev. David James Burrell's sermons are gratuitously distributed at the evening service every Sunday (usually about 35 issues per annum) from October to June, inclusive.

For the convenience of persons wishing to receive the sermons weekly, a mailing list has been established to which names may be added at any time by the payment of one dollar to cover postage and mailing for one year from date of receipt.

Subscriptions and requests for specimen copies should be sent to Mr. H. P. Wareheim, 1 West Twenty-ninth St., New York City. (Adv.)

HAVE YOUR MOTHER PRESENT ON MOTHERS' DAY.

Mothers' Day is becoming more and more observed in the Sunday School. The Presbyterian Board of Publication and Sabbath School Work, of Philadelphia, has prepared an excellent program by Mrs. Antoinette Abernethy Lamoreaux, which is adaptable for a Church service, Brotherhood, Sunday School, Young People's Society, or any other organization. They have also prepared very attractive postcards inviting scholars and their mothers to the service. Send for sample set of these supplies and examine them before ordering.

BOOK LIST.

One or more books of real value to the pastor will be mentioned here each month. Only those requested by the editor will be considered.

"The Challenge of the Country," by G. Walter Fiske, published by the Association Press, 124 East 28th St., New York City, red cloth, pp. 283. (13 illustrations).

Here is a book of eight chapters on one of the most important questions in the country at the present time. The author writes enthusiastically about the opportunity of country life, of the rural problems of the new rural civilization, of scientific agriculture, rural opportunities for social reconstruction, education for country life, and then he writes of the community-serving church and its allies, and concludes with a chapter on a challenge to college men and women.

This book should be read by every city pastor so that he may understand the country, and by all means every pastor in a rural church should know every word in the book.

HOW THE PREACHER WON THE BOY'S HEART.

"O mother, I have had a perfectly splendid time," said a small boy, as he came in from the street.

"Why, where have you been?" his mother asked.

"O, I have been to a fire."

"A fire!" exclaimed mother. "And didn't I tell you you must not go to a fire alone?"

"Yes, but," the little fellow replied, "I didn't go alone. I was standing on the sidewalk when the engine tore by, and I was looking after it when a man came up and said, 'Little boy, would you like to go to the fire?' And I said, 'Yes, sir, I would.' 'Very well,' he said, 'let's go.' He took my hand, and we went to the fire and had a great time and saw everything there was to be seen."

"And who was it?" asked the surprised mother.

"Oh, he said he was the preacher at the church down the road."

So the minister had won another heart—the heart of a little boy. It took a little bit of his time, and it took him out of his way. But his time was not his, but his Master's, for just such uses as winning little boys; and he was never out of his way while he was in the way of serving his Master.—Epworth Herald.

WHY I ATTEND CHURCH ON RAINY SUNDAYS.

1. Because the fourth commandment does not except the rainy Sabbath.
2. Because I insist on the minister's being there, whose contract is no more binding than mine.
3. Because I may miss exactly the sermon or prayer I need.
4. Because my presence helps more on rainy than on bright days.
5. Because the rain did not keep me from the tea last Monday, nor the reception last Tuesday, nor the dinner last Wednesday, nor the ball game last Saturday, nor the store any other day in the week.
6. Because an example which cannot stand a little wetting is of little account.

7. Because my faith should not be a matter of thermometers.

8. Because my real excuse must be to the God of the Sabbath.

Published by the White Plains (N. Y.) Auxiliary of the Woman's National Sabbath Alliance, 156 Fifth avenue, New York City. Price, 25 cents per 100, postpaid.

THE AMBASSADOR OF CHRIST.

When the late Professor William G. Elmslie, of London, was a young minister scheduled to preach his first sermon, his mother, who was too ill to attend the service, asked a lady of her acquaintance to go in her stead and give some report of the young man's work. In fulfillment of that request she wrote the following lines:

He held the lamp that Sabbath day,
So low that none could miss the way,
And yet so high to bring in sight
That picture fair of Christ the Light,
That, gazing up, the lamp between,
The hand that held it was not seen.

He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink when sick and faint.
They drank; the pitcher them between,
The hand that held it was not seen.

He blew the trumpet, soft and clear,
That trembling sinners need not fear,
And then with louder note and bold,
To storm the walls of Satan's hold;
The trumpet coming thus between,
The hand that held it was not seen,

And when our Captain says, "Well done;
Thou good and faithful servant, come!
Lay down the pitcher and lamp;
Lay down the trumpet, leave the camp,"
Thy weary hands will then be seen
Clasped in His pierced ones, naught between.

—The Christian (N. Y.) Advocate.

HIS LITTLE DAUGHTER.

God's angels, dear, have six great wings,
Of silver and of gold;
Two round their head, two round their heart,
Two round their feet, they fold.
The angel of a man I know
Has just two hands, so small,
Yet they're more strong than six gold wings
To keep him from a fall.

—Cleveland Young Men.

A brother writes that his church is again pastorless, and he thinks the trouble lies in the fact that they demand better preaching than they are willing to pay for. There are not a few of that sort.—Baptist Standard, Dallas.

INFLUENCE.

"I shot an arrow in the air,
It fell to earth I know not where,
I breathed a song into the air,
It fell to earth, I knew not where.
"Long, long afterwards in an oak,
I found the arrow still unbroke,
And the song, from beginning to end,
I found again in the heart of a friend."

ILLUSTRATIVE DEPARTMENT

Lessons from Recent Tornado and Floods

H. E. ZIMMERMAN.

Helplessness of Man Against the Forces of Nature.

Gen. 7; Gen. 19:24-28; Job. 26:14; Rev. 6:12-17.

The tornado at Omaha gave practically no warning. It was preceded by a gentle fall of rain. Suddenly there came the dull boom of the storm, growing more and more intense as if tightening its forces to let them loose on the man-made buildings with the scorn of the King of Furies. Great forest trees twisted and snapped, and in ten seconds nothing was left of some of them but stumps, while some of them were pulled from the ground and vaulted through the air like missiles. Eddies of power, a combination of wind and electrical forces, grasped the buildings and sent them careening into high piles of kindling wood, while people were hurled through the air, many being dashed to death. Those caught in the path of the demon of destruction, realizing their absolute helplessness could only cry to God for protection.

A policeman who had faced death many times in the discharge of his duty, said, "Never in my life have I witnessed anything that put the fear of God into my heart as did the work of havoc wrought by the tornado."

Duty of Being Prepared.

Matt. 24:42; 1 Cor. 16:13; 1 Thess. 5:6.

Only two per cent of the property owners of Omaha carried wind and tornado insurance. It was the generally accepted opinion that, because of the peculiar topography of the country in the vicinity of Omaha, the city would never be visited by a tornado. Contrary to all expectations, the storm in this case came from the south. Men and women crowded into insurance offices after the havoc in the vain hope that their insurance policies included the wind and tornado clauses, but their policies had no such clauses. The tornado insurance agents were kept busy day and night after the disaster in writing such policies.

Wise indeed is that man who not only is prepared for such calamities, but also for any visitation of providence in his life. The Omaha sufferers could not have averted the storm, but it had been within their power to avert much of the financial loss. Afflictions and death are inevitable in this life, but those who are assured of their salvation, know that their souls are safe so long as they are found in Christ. No one knows the way or the hour when the Son of Man cometh.

Insecurity of Worldly Things.

Matt. 7:25; Luke 12:15-21; 2 Cor. 4:18; Col. 3:2.

Strong buildings, giant trees, and homes that represented the savings of a lifetime—all went down before the tornado. The possibility of an approaching tornado was thought to be quite remote, and, as an inland city, there was a decided feeling of security as to earthquakes. But some of the buildings left standing by the tornado were licked up by the flames that

started as a result of the wreck. What an aspect of the uncertainty of all worldly possessions is the the wrecked area?

As the child of God stands in the midst of the ruin and desolations of life, when worldly possessions are gone, when friends forsake him, when home ties are shattered and even loved ones turn against him, there then comes to him the assurance that the "unseen things" are the only realities that can not be destroyed; that God and heaven yet remain, and that nothing can separate him from the love of Christ.

Death Often Reveals the Man.

Numb. 32:23; Matt. 10:26; Cor. 4:5.

Tightly clenched in the hands of one of the bodies taken from a pool hall was a pair of dice. In the coat sleeve of another was concealed a play card—presumably for the purpose of cheating at the game. Another man had a \$5 gold piece in his hand, which he had evidently snatched up when he heard the approaching storm.

It may be that the friends of these men never knew that they were gamblers. Death in all its horror and suddenness furnished prima facie evidence of that fact to the world. Crime and private sins may be concealed for a time, but, like murder, they will "out" at the most unexpected time, and that event may be death itself.

Optimism.

Matt. 5:12; Acts 16:25.

Many who lost all their property and some who received severe injuries, showed a commendable spirit of optimism under most trying circumstances by remarking that they were more than thankful that their lives were spared, and declared that, with their families or friends spared, they still had something to live for and that they faced the future full of hope. A certain dog seemed even to have caught this spirit of optimism, for, after having been blown through a window into the street, he came back after the storm had ceased, wagging his tail. To look into the face of such a dog after so strenuous an experience, should have the effect of dissipating any pessimistic feeling.

All the World Are Kin.

Gen. 4:9; Matt. 25:40; 1 Jno. 3:17; 4:21; Acts 17:26.

As soon as the news of tornado and floods was flashed across the country, expressions of sympathy and offers of help from one end of the country to the other came in rapid succession. San Francisco, Galveston, Baltimore, and other cities which had been helped in time of trouble, were quick to proffer any aid in their power. It was the same spirit that sent shiploads of provisions to starving Russian peasants and China's millions when visited by famine. In general suffering and disaster all

men are brothers. The leavening effect of the gospel of Christ has made the whole world a brotherhood.

An old German who had been helped after his loss from the conflagration in Chicago in 1871, came into the Red Cross headquarters and contributed \$10, declaring that it was a pleasure now to help those who had helped him in his trouble. A steeple-jack, who had no money, offered his ropes and tackle and himself to help rescue those in peril in the flooded districts. He was sent with his outfit. An old woman nurse gave her last \$7. Barbers, bootblacks, elevator boys, working girls, and old women gave of their slender means. One man removed from his body the only overcoat he had and gave it. A little boy gave his blouse, placing in one of the pockets a note, saying, "If you are saved, let me know," at the same time giving his address. Children gave dolls and doll dresses, and one small boy contributed a harness for a dog.

The Bible a Source of Comfort.

Psa. 46; Psa. 119:50; Rom. 15:4.

After the tornado at Omaha a small group of homeless men and women, black and white, met in front of a wrecked home for prayer. All were homeless, and not one but had lost some one dear to him or had some relative in one of the hospitals. An agent of the American Bible Society distributed Bibles free to those in the crowd, and, with bared heads, they stood in the snow while one of their number turned to the Psalms and read, "The Lord is my shepherd, I shall not want." As the meeting was about to break up a colored man stepped into the circle and said: "Say, white man, I suppose you couldn't give me one of those Bibles, could you? I had one, but it

went with all my other goods. I haven't a thing in the world, but if you'll give me one of those books, I'll have something to start with."

Loyalty in Adversity.

Phil. 2:4.

Betty lives where the water wrought havoc, and she takes in washing for support. Monday morning when she collected a washing one woman said: "Betty, if you can do it, I would like to have my table cover Thursday morning, because I am going to have some company for luncheon and I would like to use it."

"Yassum," was Betty's reply, and she walked away with the bundle.

Promptly Thursday morning Betty appeared with the washing and the table cloth immaculate in its freshness on the top.

"Why, Betty, did the flood hit you?"

"Yassum," was the simple answer.

"Yassum, it done covered my little house and I got out on a horse's back or I'd been drowned."

"Did you lose any of your things?"

"Yassum, I done lost all my things, but I saved all my washin's."

"Where you living?"

"Oh, I'm just livin' round with mos' any my friends that kin take me in, but I knowed you must have yo' table cover by Thursday, so I brought you' things down."

This is a true story, Betty's little house must be replastered and made ready for use again. She has only the wee bit of money from washings, but she is true blue, and will keep at life, just as she did with her "washings," saving them in preference to things of her own.—Henry Gekeler.

Nature and Science

C. D. MOORE, CHEROKEE, IA.

Result of Obedience.

(600)

Luke 17:14.

One of Chicago's great stores has discarded the push button in its elevator service, and substituted a mat, electrically connected with the signal device. A person stepping upon the mat makes the connections by which the signal is automatically given. To halt at a distance will not do. He must actually stand on the mat, which, of course, is as far as he can go, until the elevator stops, and the door opens. "As they went they were cleansed."

Not Far From the Kingdom.

(601)

Mark 12:34.

A current magazine (Popular Mechanics, March, page 401) gives the reproduction of a colored print published away back in the year 1842, showing a monoplane flying machine, built and patented by one Henson, which is very similar to the present-day monoplane. How near to a great discovery was Henson! Yet he missed it! So Jesus said to the questioning scribe, "Thou art not far from the kingdom."

Destroying the Lighthouse.

(602)

Matt. 23:37.

The ship Dimsdale sailed into and completely wrecked the Wongo Shoal lighthouse, off the southern coast of Australia. While the lighthouse went down, the ship remained afloat—but in the dark! It had to find its way as best it could after that, without the friendly beckoning, or kindly warning of its old-time friend. What a tragic situation! What if merely in some of their onslaughts upon our sacred faith actually succeeded in destroying it! What if our religious lighthouse went down! Here would be a still more tragic situation, for man would then remain on the great sea of life with all his problems, but in the dark!

Redemption of the World.

(603)

Isa. 35:1, 2; Rev. 22:1, 2.

A New York engineer has proposed an amazing plan to change the entire climate of the Atlantic Coast of North America by deflecting the course of the heat-bearing Gulf stream, sending it more directly into the arctic region. The plan involves the building of a wall 200 miles long eastward on the shoals of

Newfoundland at an expense of millions of dollars.

Perhaps the engineer is wrong, but who shall now say what is possible and what impossible in this wonder-working age? Only the boundless imagination of a scientist, or a poet, can picture the reach of this audacious plan. Think of the barren shores of Labrador, and the dimly known regions of British America brought to possess fruitful fields and prosperous populations!

But why not? We began with chaos, then came an earth upon which darkness rested; then it was lighted, and the water separated from the dry ground, and the earth was given to man with a commission to have dominion. For uncounted ages nature has had dominion over man, and he has suffered from remorse-

less cold and heat, and from capricious harvests. Thousands of years rolled by before man ever learned there was a Gulf Stream; and when he found it, he did not know what to do with it, but crouch helplessly on its smiling side. But if the Gulf stream does not run to suit him, change it! If Labrador seem like waste, redeem it!

Jesus Christ has an enterprise for human society more marvelous than the engineer's project for the bleak Atlantic Coast. For he has already "turned the course of history out of its channel," and every soul touched by the tropical tide of his divine personality finds its hard winter changed to spring and made rich by the life more abundant. Such a recovery of the lost is indeed redemption!

Illustrations from Recent Events

PAUL J. GILBERT.

Power of Hunger. (604)

Lam. 4:9; Matt. 4:2; Rom. 12:20.

Raymond Robbins, the noted social worker of Chicago, says that after seeing human nature stripped of its veneer amid the stress and strain of life in the Alaskan gold fields and in the great centers of population in many cities, he is of the opinion that the average man, when deprived of food for three days, will lie in order to obtain it. In six days he will steal it if possible, while in nine days he will commit murder in order to preserve his life. One realizes something of the power of the temptation that came to the Saviour after his forty days' fast. It is also easier to appreciate the fact that men must be freed from physical hunger in order to properly receive the gospel message. If the good Samaritan did any preaching to the man who had fallen among thieves it was after he had been strengthened and cared for.

Heinrich Heine and The Bible (605)

1 Pet. 1:23; Heb. 2:2; Luke 1:37.

Even Heinrich Heine, the poet and cynic, who carried more power of sarcasm and irony than any man of his generation, was so moved by the Book that he seems to have returned to the reading of the Bible, and to Christ, in the hour when night and death were falling.

"Astonishing! That after I have whirled about all my life over all the dance-floors of philosophy, and yielded myself to all the orgies of the intellect, and paid my addresses to all possible systems, without satisfaction, like Messalina after a licentious night, I now find myself on the same standpoint where poor Uncle Tom stands—on that of the Bible. I kneel down by my black brother in the same prayer. What a humiliation! With all my sense I have come no farther than a poor ignorant negro who had only just learned to spell. Poor Tom, indeed, seems to have seen deeper things in the holy Book than I."

Two Men of Vision. (606)

Phil. 4:4; 1 Thess. 5:16, 18.

Tolstoi: A sour, pessimistic, growling recluse.

Gen. Booth: A sunny, hopeful, friendly winner of men.

A Good Motto. (607)

Jno. 10:28; Rom. 6:10; Rev. 14:13.

Over John Fiske's fireplace in Cambridge is his chosen motto: "Disce ut semper vici-
turus; vive ut cras moriturus." "Learn as if to live forever; live as if to die tomorrow." It is a motto that no young man can take without lifting his life to a higher level of thought and action.

Count it All Joy. (608)

Jas. 1:2; 1 Cor. 4:11-16; Matt. 5:10.

On one occasion a nurse in one of the great London hospitals complained to Bishop Taylor Smith, Chaplain-General to the Forces, that she had been rudely treated by some of the patients.

This was the reply the Bishop gave her: "Thank God for that!"

"What do you mean?" asked the astonished nurse.

"Why," said the Bishop, "if you are carrying a vessel and somebody knocks up against you, you can only spill out of the vessel what is inside. And when people misjudge and persecute us, we can only spill what is inside. In the case of a godless man, he will probably swear—and be sorry. But if you are Christ-filled, filled with the Holy Ghost, you will manifest the gentleness of Christ, and make men astonished. Count it all joy when the testing-times come. What I pray for is not that you may have less trial, but that you may have more grace."

The Face of The Pilot. (609)

Acts 7:60; Acts 23:11.

"And he awoke, and rebuked the wind, and said unto the sea, Peace, be still." Robert Louis Stevenson's story of the storm that caught a vessel off a rocky coast and threatened to drive it and its passengers to destruction is thrilling. In the midst of the terror one daring man, contrary to orders, went on deck, made the dangerous passage to the pilot house, saw the steersman lashed fast to his post holding the wheel unwaveringly, and inch by inch turning the ship once more out to sea. The pilot saw the watcher and smiled. Then the daring passenger went below and gave out a

note of cheer: "I have seen the face of the pilot, and he smiled. It is all well." Blessed is he who, in the midst of earthly stress and storm, can say with equal assurance, "I have seen the face of my Pilot, and he smiled."

Zeal. (610)

Phil. 3:13; 2 Cor. 9:2; Col. 3:17.

There sat at my table one day a member of the first Russian Duma. He was not a Christian and he told me that he had prayed only once or twice in his life, but he loved Russia with a marvelous zeal. The passion of his life was the freedom of his country. How different are some Christians whom we meet. They are without zeal, enthusiasm, sympathy or patriotism.—Harry Fosdick.

A Genuine Hypocrite. (612)

Matt. 23:14; 1 Tim. 4:2; Jas. 5:6.

When Commissioner of Accounts Fosdick, of New York City, was ferreting out the "Loan Sharks" several months ago, he went to arrest the president of the worst one, a pious old religionist, who lived in one of the suburbs. When the officer came to the door to make the arrest he was met at the door by the old scoundrel, who, lifting his finger warningly, said, "Sh, Mr. Officer, wait just a minute. We're having family prayers!"

Near Crystallization. (613)

Acts 26:28; Luke 15:18; Matt. 14:9.

Several chemicals in solution arrive at a point where a very slight jar will result in crystallization. Your will comes to that point sometimes. One more decision will determine

the character that you are to carry into eternity.

The Double Standard. (614)

Num. 14:18; 2 Sam. 12:7; 1 Cor. 6:9.

Miss Jane Addams tells of a young girl employed as a domestic in a so-called "Christian home" who was seduced by the father in the home. As soon as the baby was born, the girl took it to the house of its "father" and left it on the door step where it was found dead. She was arrested. He was unmolested!

One In Christ. (615)

Jno. 12:32; Jno. 17:21; Eph. 4:5.

Preaching in Richmond Hill Congregational Church, Bournemouth, on "Christ, the World's Hope and Remedy," the Rev. J. D. Jones related a touching little incident. An old countryman was wandering round a picture gallery, when, in one of the rooms, he came upon a picture of Christ. For some minutes he stood in silence, gazing raptly at it, and then, forgetful of his surroundings, he exclaimed, "Bless Him! I love him." A man standing near and overhearing him, grasped his hand, exclaiming, "Brother, so do I!" And then a third, and a fourth followed, until presently there was gathered before the picture a little company, complete strangers to one another, but drawn to each other by love to Christ.

Influence. (616)

Whoever consciously does the will of Christ, does it unconsciously also. The latter is perhaps greater than the former.—Pres. King.

Christianity and Socialism

ILLUSTRATIONS SELECTED BY LOUIS A. WALKER. FROM "PROGRESS AND POVERTY," BY HENRY GEORGE.

Monopolistic Dividends. (617)

When James I. granted to his minion the exclusive privilege of making gold and silver thread, and prohibited, under severe penalties, any one else from making such thread, the income which Buckingham enjoyed in consequence did not arise from the interest upon the capital invested in the manufacture, nor from the skill of those who really conducted the operations, but from what he got from the king, viz., the exclusive privilege—in reality the power to levy a tax for his own purposes upon all the users of such thread. * * * In the aggregations of large masses of capital under a common control there is developed a new and essentially different power from that power of increase which is a general characteristic of capital and which gives rise to interest. It is a power of the same kind as that which James granted to Buckingham, and is often exercised with as reckless a disregard, not only of the industrial but of the personal rights of individuals. A railway company approaches a small town as a highwayman approaches his victim. The threat, "If you do not accede to our terms we will leave your town two or three miles to one side!" is as efficacious as the "stand and deliver," when backed by a cocked pistol. * * *

And just as robbers unite to plunder in con-

cert and divide the spoil, so do the trunk lines of railroads unite to raise rates and pool their earnings.

Land And a Living. (618)

"The land shall not be sold in perpetuity, for the land is mine." Ley. 25:23.

Take the case of any one of the vast masses of unemployed men, to whom, though he never heard Malthus, it today seems that there are too many people in the world. In his own wants, in the needs of his anxious wife, in the demands of his half cared for, perhaps even hungry and shivering children, there is demand enough for labor, heaven knows! In his own willing hands is the supply. Put him on a solitary island, and though cut off from all the enormous advantages, which the co-operation of community and machinery of a civilized man, yet his two hands can fill the mouths and keep warm the backs that depend upon them. Yet where productive power is at its highest development, he cannot. Why? Is it not that in one case he has access to the material forces in nature, and in the other this access is denied?—From "Progress and Poverty."

Illustrations from "The Christianizing of the Social Order"

BY WALTER RAUSCHENBUSCH, FROM "THE CRISTIANIZING OF THE SOCIAL ORDER,"
PUBLISHED BY M'MILLAN CO., N. Y.

Dishonor or Honor. (619)

Eccl. 2:11, 22; Isa. 14:15, 16; 2 Sam. 3:38.

In 1909, Chauchard, the proprietor of the Magazine du Louvre, one of the great department stores of Paris, died leaving behind a fortune of \$20,000,000, a colossal fortune for French conditions. His 8,000 employees, who had helped him make this money, had been given to understand that he would leave them at least \$5,000,000. Instead he left them \$600,000, the amount of their annual tip. To the poor he left \$40,000. His casket of precious wood and bronze, made under his own care, cost \$100,000; opera singers performed at the burial service; his shroud was cloth of gold; the pearl buttons on his waistcoat were valued at \$100,000; the Grand Cross of the Legion of Honor was borne on a cushion before the hearse. Paris turned out at his funeral. Grand stands had been built; hundreds of thousands lined the roads to the cemetery of Pere La Chaise to see what they called the Chauchard Carnival, a carnival of contempt and mockery. Amid blasts from motor horns, whistles, hisses, shouts and cat-calls, the plumed hearse moved along. The efforts of the police to check the roar of execration were in vain. This dramatic burst of emotion, with its mingling of selfish anger and righteous moral indignation, is prophetic of the judgment that democracy will pass on selfish wealth and display in coming days when it becomes more class conscious.

Set over against that this verdict on a Roman patriot: "In the following year died Publius Valerius, by common consent, the foremost man in the arts of war and peace. His fame was immense; his private property was so scanty that there was not enough to pay the expense of his funeral. He was buried at

public cost. The matrons mourned him as they mourned Brutus."

Courage. (620)

Acts 20:24.

When a few princes and cities in 1530 avowed their faith in the principles of the Reformation by presenting the Augsburg Confession, Prince Wolfgang von Anhalt was warned not to sign because it would bring down on him the anger of the emperor, Charles V. The old man replied: "Many a time have I ridden to war to help my friends; so now for once I'll take horse for my Lord Christ."

The Socialization of Suffering. (621)

Heb. 2:18; Heb. 4:15.

Those whose love has suffered a great loss should fill the gap with a wider love, and do for humanity what their loved one would have been worth to his fellow men if he had lived. Those who have suffered through some social sin can give a meaning and value to their suffering by making it serve the redemption of the race from that sin. For instance, if a man has borne the curse of alcohol or drug poison in himself or in the degradation of a friend, he is under holy bonds to warn others, and to stamp out that evil; if a woman has felt sex sin cutting into her heart or her body, she has a special call from God to save humanity from that silent ravager, and if she is deaf to the call, her suffering, in place of being part of God's salvation, becomes a mere waste and loss. On the ancient minster at Basle are two sculptured groups: St. Martin cutting his cloak in two with his sword to clothe a beggar, and St. George spurring his horse against the dragon that devasted the country. Every Christian man should embody both kinds of sainthood in one life.

Religion and Character

REV. T. M. FOTHERGILL.

Religion and Napoleon's Ambition. (622)

Matt. 4:8, 9.

Talking about his ambitious plans for the subjection of Europe and the East to his own tyranny, Napoleon said, "When I have captured Acre, I shall march upon Damascus and Aleppo. I shall arm the tribes. I shall reach Constantinople. I shall overthrow the Turkish Empire. I shall found in the East a new and grand empire. Perhaps I shall return to Paris by Adrianople and Vienna." In all this Napoleon was willing to pay the price of what religion he had if he could only accomplish his dream, and any time he was ready to be a Turk and accept Mohammedanism. Henry IV. said, "Paris was worth a mass." "And was not the East," said Napoleon, "worth a turban and a pair of trousers?" He believed his army would have shared in his conversion and have taken this new creed with a Parisian laugh.

It seems easy for ambition to dispose of religion if the latter stand in the way. The gos-

pel, etc., are displaced by greed and ambition. But we are reminded of a better example when our Lord stood on the mountain, and being shown the kingdoms of the world, was promised they would be his if only he would give a moment's worship to the donor; to this he replied, as should all ambitious people, "Get thee behind me, Satan."

Always Look for Victory. (623)

1 John 2:13.

When but a boy Nelson displayed that spirit of courage, which afterwards developed in marvelous degree. Being warned by his mother one day to beware of certain dangers, he replied, "Mother, what is fear?" In the most strenuous conflict a tremor of fear never stole upon him. At the battle of the Nile, when Nelson was confronted by the numerous French ships, he explained his plan of attack to Berry, his captain, who in his delight exclaimed, "If we succeed, what will the world

say?" "There is no if in the case," said Nelson; "that we shall succeed is certain; who will live to tell the story is a very different thing."

Even so every Christian ought to nail his flag to the mast, keep it flying and stand by it, live or die. "I write unto you young men, because ye have overcome the wicked one. "Nay, in all these things we are more than conquerors," and to be a conqueror, and be crowned with victory is worth any hardship or struggle, or pain.

Volunteers for Difficult Work. (624)

When Wellington was besieging Sebastian, which was a strongly fortified position, his first attempt failed. He then called for 50 volunteers from the first, fourth and eighth divisions to undertake the difficult task. He asked for "men who could show other troops how to mount a breach." The response to this appeal was eager, even tumultuous. In two divisions there was nothing but confusion from the eagerness of the officers to volunteer, and the difficulty of determining who were to be refused and who allowed to go and run their heads into a hole in a wall full of fire and danger. When volunteers were asked from the fourth division, the whole division moved forward. Such should be our readiness to volunteer for service in the cause of Christ and humanity. Danger and work, and hardship should be no hindrance, nor will they be to heroic souls. Many examples of this we have had in the past and many can be found at the present, alike at home and in foreign missionary fields. How readily Isaiah cried out, "Here am I, send me," even though his message was full of gloom and sadness.

Individual Work. (625)

John 1:35-45.

During the battle of Corunna, Napier led his men up to a position very near the enemy, but still forbade them to fire. To prevent them to do so, he ordered them to carry arms. Many of the men cried out, "Let us fire." "Not yet," was the answer. Presently Napier said, "Do you see your enemies plainly enough to hit them?" Many shouted, "We do." "Then blaze away," when there broke out a fire that for destruction swept everything before it, and resulted in a great victory. It is little use using gunpowder and shot unless we see our enemy. Individual work is a phase of Christian service that no one should ignore. Preaching is good, but even the preacher needs to be wise in personal work, otherwise even preaching might be as if one tried to shoot a squirrel in a forest with his eyes shut. Try the individual work, alike in general preaching as in revival meetings, and in Sunday School. We have found it an excellent plan.

Drink and the Church. (626)

Prov. 20:1.

The difference between the work of the church and the work of the saloon is pithily pointed out in the following statement: "To give the church the job of picking men from the gutter and to license the saloon that keeps the gutter full is foolish. One saloon will fill

a gutter quicker than ten churches can empty it. Yet men wonder why the church bothers so much about closing the saloon. Many think her chief work should be to empty the social gutters—while leaving the saloon open. That is not our idea. Ontario is striking hard to get into line not only with local option, but with the advanced idea of closing the bars in the whole province. It is felt that while total prohibition is not within the realm of practical politics, closing the bars is a feasible and possible attainment. The next Provincial election will see the "closed bar" the main plank in the program of Mr. Rowell, the opposition leader. Christian people will swing into line with him, for as local option advances, we are all seeing how tremendous is our task of uplifting society so long as the saloon is open to carry on its pernicious work."

The Church's Worth to a Community. (627)

In Vermont a territory is reported seven miles by thirteen miles in area, where there is only one place of Christian worship, and that is a schoolhouse, there being no church building. In this territory, during the past 18 months, there were two murders, three suicides and 13 illegitimate births. It is also declared that almost every house in this district covers some one who is regarded as a "little off" mentally, either a member of the family or a farm hand. If this item of news is true, does it not suggest the question whether it would not pay from every standpoint to plant a few churches in that community? What is a church worth to a community? Does it pay to have a church in a city, or on a country side-road, or in a village? This phase of a church's usefulness in a community perhaps does not occur to us as it should, and yet Christian people should not shut their eyes to its value, but should support it and its ministry better.

Reading: Advantages of. (628)

1 Tim. 4:13.

Some people make the mistake of thinking that if in their early days of intense activity, they can absolutely devote their time to the accumulation of wealth, then in their later days they will have leisure to pursue a course of culture and reading; but they forget one main thing, viz., that if, as the days are passing, they do not acquire a taste for reading, when later life draws near they will be unable to enjoy and indulge in the pleasure that culture gives. This was shown in the following case of an illiterate man who had made a great fortune. When he was fitting up a new house, he determined to have a library, and since he had made a fortune by his own astuteness, he made up his mind to buy his books himself. Going to a bookseller, he secured a pile of catalogues. But he found that he knew very little about books; therefore, in sheer despair, he turned to the bookseller, saying, "Send me some blue books, some green books, some black books, and a few red ones." He had made money, but he did not know one book from another. Does a man like this make good?

A Salvation Army officer was recently asked to explain the great success of the Salvation Army with drunkards. The officer said he believed it was because "once they got hold of a man they never let him go." Ah, what a great thing that is, "Never let him go." Some churches are good at getting, but poor at keeping sinners in the fold. It is very important to keep our hands on the man we reclaim or lead to Christ, and help him to become established and confirmed in the Christian life, so that there is no lapse into the old life.

Young Men and Life's Prospects. (630)

Psa. 49:6, 7.

Mr. Ketchem, as quoted in a weekly, well known as a speaker at farmer's institutes, once said, "If I had a son I would want to start him out in life with three things—a healthy body, a good education and an empty pocket." We can easily see the advantages of having the first two qualifications, but the "empty pocket," none of us like that. Yet in starting life, has not a full pocket done more harm than an empty one? At Vancouver, a few weeks ago, a young man only 21 years of age, about to receive an income of \$10,000 a year from property in England, and a god-son of Viscount Curzon, was sentenced to two years in New Westminster penitentiary for forgery.

Surely the odds in life are not all in favor of young men of wealth. The odds are rather against them. The empty pocket book has its value. It does not do a young man or woman any harm to start at the bottom.

Value of a Man and of Property. (631)

Matt. 12:12.

In the course of British justice it has often been made clear that the law has placed greater value upon property than upon human life. We had, a little time ago, a modern illustration of the same mis-placed value upon human life. A Mr. Cole, a son of Lord Enniskillen, is farming in British East Africa. It appears he had lost a sheep. He succeeded in running down the thieves, who were negroes, and shot one of them. Mr. Cole was tried for murder or culpable homicide, but the jury acquitted him. The matter, however, was brought to the attention of the governor, Sir Percy Girouard, and he declared the verdict was a gross miscarriage of justice, and would tend to discredit the system of trial by jury. The matter coming before the Colonial office, they deemed it wise to intervene, and Mr. Cole, the man who thought he had a license to shoot negro sheep stealers, is to be deported by an order in Council, as a man whose continued presence in British East Africa would be liable to cause trouble with the natives. Sheep stealing may be a serious offence, but it is much more serious to take human life. "How much better is a man than a sheep?" was a question asked by our Lord. Surely the time has come when society ought to feel that human life is of vaster value than a piece of property. Therefore it was only right that the murderer of this negro should not go without rebuke even though he were the son of a British lord.

1 Cor. 15:33.

Charles R. Ross tells of a young Western farmer who had been converted. It had been his custom when going to the village to tie his team by the hotel and visit the bar-room. After his conversion he still continued to tie his team to the hotel main hitching post. The trained and watchful eye of a good old deacon noticed this, and after congratulating the youth upon his new start in life, said, "George, I am a good deal older than you, and I will be pardoned, I know, if I make a suggestion out of my wide Christian experience. No matter how strong you think you are, take my advice and at once change your hitching post." It was sensible advice. If he had still gone to the old place, and got in with the old friends at the bar, who can tell but he would have been tempted to turn back, and perhaps in an evil hour had fallen. "Evil communications corrupt good manners."

Restitution After Conversion. (633)

Luke 19:8.

An incident is told by Rev. A. S. Burrows, of two infidel neighbors who lived among the hills of New England. One of them heard the gospel, and was converted. Soon after he went to his infidel neighbor and said, "I have come to talk to you, and want to tell you I have been converted." "Yes," sneered the other, "I heard you had been down to the meeting and had gone forward for prayers. I was surprised, for I thought you were as sensible a man as any in town." "Well," said the first, "I have a duty to do to you. I haven't slept much for two nights for thinking of it. I have four sheep in my flock that belong to you. They came two years ago with your marks on them. I took them and put my own mark on them. They are in my field now, with their increase, and I want to settle with you if you are willing, or you can settle with me by the law if you like." The neighbor was amazed, and told him he could keep the sheep, only to please go away. He felt something had got hold of his friend which he did not understand. "You may keep the sheep if only you will go away." "No," said the Christian, "I must settle this matter; I cannot rest until I do. You must tell me how much." "Well," he replied, "pay me the worth of the sheep when they went to you, and add six per cent interest and please go away and let me alone." It was paid. No one can tell the entire result of that act of confession and restitution. But the other infidel is now going to the house of God.

UNANSWERABLE.

There is one argument no unbeliever has ever answered—a godly life. Some years ago a famous infidel orator addressed a large audience in Chicago. Two young men heard him, and as they walked home together, one said: "Well he swept everything before him tonight, didn't he?" The other replied, "He did not touch one thing." When asked what that one thing was, he replied, "My old mother's religion." Nothing clings to a young man more tenaciously and helps him more tenderly than the memory of his mother's piety and prayers.

Cut Gems

See Thyself.

(634)

A singular phenomenon, known as the Spectre of the Brocken, is seen on a certain mountain in Germany. The traveler who, at dawn, stands on the topmost ridge, beholds a colossal shadowy spectre moving on the summits of the distant hills. But, in fact, it is only his own shadow projected upon the morning mists by the rising sun, and it imitates, of course, every movement of its creator.

Glory to God.

(635)

Queen Elizabeth ordered a medal to be struck, after the destruction of the Spanish Armada, having on it Ex. 15:10: "Afflavit Deus, et dissipantur"—"God blew on them, and they were scattered." So we have well inscribed Psa. 24:1 on the forefront of the Royal Exchange, and stamped "Dei gratia" on all our coins of the realm.

When the English Bible Came.

(636)

One might as well have tried to be publicly great in the days of George I. and Walpole as an ordinary standard foot-soldier might to attain the stature of an Amalekite. The whole nation was grovelling and mean. Hogarth's pictures were sold literally dirt cheap. Shakespeare could not draw an audience. Vice was publicly taught upon the stage as a spirited thing. Everything was distraught.—J. Hain Friswell.

Gladstone's Prayer.

(637)

At the age of twenty-two Mr. Gladstone wrote in his diary: "May God use me as a vessel for his own purposes, of whatever character and results in relation to myself."

Thirlwall thought it very unfair to influence a child's mind by inculcating any opinion before it had come to years of discretion to choose for itself. I showed him my garden, and told him it was my botanical garden; "How so?" said he, "it is covered with weeds." "O," I replied, "that is only because it has not yet come to its age of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair in me to prejudice the soil toward roses and strawberries."—Coleridge.

Duty Saves.

(638)

During a night bombardment of Tientsin, in the Boxer rising, Dr. G. Smith, of the London Missionary Society, instead of going to bed at his usual time, spent the night in the hospital beside a patient about whom he was very anxious. On going into his bedroom the next morning, he found that a ball had gone through his bed, in such a manner that, had he been sleeping there, it must have passed through his body. Thus the Lord preserves his servants.

God's Kingdom.

(639)

Frederick William of Prussia, visiting one of the national schools, questioned the children. To one little maiden he held up a lily, asking to what kingdom it belonged. "To the vegetable kingdom, Your Majesty," was the answer. "And this?" holding up a golden ornament. "To the mineral kingdom, Your Majesty," "And what kingdom do I belong to?" After a

short pause, to the king's delight, the answer came, "The Kingdom of God, Your Majesty." Much moved, he replied, "May it prove to be so indeed, my child."

Wouldn't Fight Against God.

(640)

It is said that Frederick, Elector of Saxony, intending to make war on the Archbishop of Magdeburg, sent a spy into his country to see what preparations they were making for war. He found the Archbishop wholly occupied in fastings, in prayers, and in reforming his church. "Let them fight," said the Duke, "that hath a mind to it; I am not so mad as to fight against him who trusts to have God for his deliverer."

Slave-Girl's Influence.

(641)

When Monica married, her mother gave her a little hunch-back slave girl. The slave was a devoted Christian. She won the confidence of her young mistress, weaned her from her over-indulgence in wine, and led her to Christ. It is thus, really, to this poor slave girl that the church owes that most precious gift of Augustine, Monica's son.

Sin and Darkness.

(642)

Theotymus, on being told by his physician that except he did abstain from drunkenness and excess, he was like to lose his eyes, his heart was so desperately set on his sin, that he said: "Vale lumen amicum; Farewell, sweet light then, I must have my pleasure in that sin; I must drink, though I drink out my eyes then farewell eyes, and farewell light and all!"—St. Ambrose.

His Father's Coat.

(643)

A poor lad who had been asked by some more boys to join them in robbing a house whose inmates were away from home, replied "You all know my father died a few months ago. Last week mother made this coat for me out of one of his. When I put it on she said 'Jack, that coat has always covered a heart that was true, manly, and honorable. Promise me you will try and keep honest and good, as your father was before you.' Boys, I promised, and I cannot go with you."

Death a Beginning.

(644)

Victor Hugo said, in his old age: "When go down to the grave, I can say, like so many others, 'I have finished my day's work,' but I cannot say, 'I have finished my life.' My day's work will begin the next morning. My tomb is not a blind alley, it is a thoroughfare; it closes with the twilight to open with the dawn."

God Directs Steps.

(645)

One morning a gentleman was obliged to call, before breakfast, at his office in Bristol. On the way the thought came to leave a donation at Ashley Downs Orphanage. So he walked a quarter of a mile towards the orphanage. Then he thought: "How foolish of me and turned back towards his office. But soon felt he must return, as the orphans might need the money then. That very morning there were no funds to buy breakfast, so the gift was most opportune. Miller's command was: "Just like my gracious Heavenly Father."

Mother's Day Service and Illustrations

The Postal Card Invitation to Mothers' Day Service, Methodist Church, Troy, N. Y.

Did you love your mother? Of course you did.

Then come to the MOTHERS' DAY SERVICE, at the Fifth Avenue Methodist Church, Sunday, at 10:30 a. m.

Great Family Gathering!

Fathers, mothers, children, all who love mother are invited to join in honoring their best earthly friend.

SERMON and MUSIC SPECIAL for the occasion.

A white carnation will be presented to each person who attends.

If your mother is STILL LIVING and well, BRING HER WITH YOU; if she has GONE to her eternal home, be PRESENT FOR HER SAKE.

This is the LEAST YOU can do for HER, who SACRIFICED so MUCH for you.

Yours in memory of mother,
Lewis E. Carter, Pastor.

Mothers' Day Service at Fifth Ave. M. E. Church, Troy, N. Y.

Morning Worship, at 10:30 o'clock.

Organ Prelude.

Hymn 669.

The Apostles' Creed.

Prayer.

Anthem—"My Soul Doth Magnify the Lord".

Psalter Lesson 20. Gloria. Second Lesson.

Offertory—"The Home Light".

Hymn 671. Short Sermon to Junior Congregation.

Sermon—"Mother." Text, John 19:27.

An Address in Keeping with "Mother's Day."

Solo—"Mother's Prayer."

Benediction.

The flowers are presented to each one today by the Mercy and Help Department of the Epworth League. May their purity and perfume remind us all of the sweet influence of "Mother," and inspire us to live as she would have us do.

Mothers' Day Service in the Christian Church, Princeton, Mo.

Order of Service.

9:30 a. m.—Bible School.

Song—Prayer—Song.

Responsive Reading.

Lesson Study.

Song—Benediction—The Lord's Prayer in Concert.

Song—Communion—Offering.

Anthem—"Just As I Am."

Recitation—"The Lovingest Face."

Dialogue—"Mother's Week," by seven little girls.

Solo—"Nobody Knows But Mother."

Recitation—"Mother." By a little boy.

Solo—"Don't Forget the Promise Made to Mother."

Recitation—"Rock Me to Sleep."

Duet—"Mother's Bible."

Sermon—"A Tribute of Love to Mother."

Invitation Song.

Responsive Reading.

(647)

Leader: My son, hear the instruction of thy father and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck.—Prov. 1:8, 9.

All: Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.—Ex. 20:12.

Women: Children, obey your parents in the Lord, for this is right. Honor thy father and thy mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long upon the earth.—Eph. 6:1-3.

Girls: Jesus said—Honor thy father and thy mother; and thou shalt love thy neighbor as thyself.—Matt. 19:19.

Leader: A wise son maketh a glad father; but a foolish son is the heaviness of his mother.—Prov. 10:1.

Men and Women: Hearken unto thy father that begat thee, and despise not thy mother when she is old.—Prov. 23:22.

Leader: Children, obey your parents in all things; for this is well pleasing unto the Lord. Col. 3:20.

Boys and Girls: Bathsheba went unto King Solomon. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.—1 Kings 2:19.

Leader: Paul to Timothy: I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother, Lois, and thy mother, Eunice, and I am persuaded that in thee also.—2 Tim. 1:1-5.

All: Now there stood by the cross of Jesus his mother. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then he said to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.—John 19:25-27.

Single Reading.—1 Sam. 1:20-28.

Prayer for Mothers.

(648)

Read it, young man. Commit it to memory, and repeat it every day of your life: "O God, we offer Thee praise and benediction for the sweet ministries of motherhood in human life. We bless Thee for our own dear mothers who built up our life by theirs; who bore us in travail, and loved us the more for the pain we gave; who nourished us at their breasts, and hushed us to sleep in the warm security of their arms. We thank Thee for their tireless love, for their voiceless prayers, for the agony with which they followed us through our sins and won us back, for the Christly power of sacrifice and redemption in mother-love. We pray thee to forgive us if in thoughtless selfishness we have taken their love as our due without giving the tenderness which they craved as their sole reward, and if the great treasure of a mother's life is still spared us, may we do for her feebleness what she did for ours."—Walter Rauschenbusch's "Prayer for All Mothers."

A Mother's Influence. (649)

The mother of the Rev. John Newton, a pious woman of the South of England, died when he was but seven years old, leaving him only the memory of her religious teaching and goodness. At an early age he became a dissipated sailor. But the memory of his mother brought him to himself, and started a stream of incalculable influence. Through him, Claudius Buchanan was converted, who became a missionary to India. Newton was also the means of converting Thomas Scott, the commentator. Through him, Cowper was rescued from desperation, and his harp tuned to a spiritual key. His influence upon the career of Wilberforce is asserted, and also that the abolition of the slave trade was one of its remote results. Wilberforce wrote "A Practical View of Christianity," a useful book, the instrument of converting Leigh Richmond, the author of "The Dairyman's Daughter," which has won thousands. Back of it all stands the faithful mother of John Newton. The motto of the Jesuits is: "Give me the children till they are six years old, and you may get them after that if you can."

Mothers of Famous Men. (650)

The mother of Walter Scott was a woman who was noted for her devotion to literature and art. The mother of Lord Byron was a most eccentric but an exceedingly gifted woman, a woman of a very violent temper, and when on one occasion Lord Byron was asked something concerning his mother, he said she was a fool. The mother of Bonaparte was a woman who was noted for her beauty and for her tremendous energy. The mother of Bacon, the wisest man of his time, was a woman who was noted for her learning and for her deep research. The mother of Patrick Henry, the silver-tongued orator of the Revolution, was noted through all the region where she lived for her marvelous conversational powers. The mother of the Wesleys is called "the mother of the Wesleys"—perhaps no greater crown of honor could ever be laid upon the head of any woman. A Spanish proverb says that an ounce of mother is worth a pound of clergy. The first idea your child will get of God, mothers, will be what he learns from your character.

Mother of Gracchi. (651)

There was a noble Roman maiden who was called "the daughter of Scipio," the mightiest man of his time; and when she became a woman, she was married to another distinguished Roman, and still she was called "the daughter of Scipio;" but when she looked down upon her two little sons, called oftentimes "Cornelia's jewels," she said, "Call me no more the daughter of Scipio, call me the mother of the Gracchi." The woman so far had faith for what her children were going to be by that which she might be unto them, that she would rather her name should come down to posterity as the mother of her children than as the daughter of her noble father.—B. F. Mills.

Gen. Lew Wallace's Stepmother. (652)

"Speaking of great men with great mothers," said a well-known orator, "I think General

Lew Wallace was the most fortunate of all the famous men I know in step-mothers. His stepmother was a woman of great intellect and of superior talent. In regard to their affection for each other there is a good story. It was just after the publication of 'Ben-Hur.' 'And what do you think of my book?' the author asked of his step-mother, Mrs. Zerelda Wallace.

"Oh, it is a grand book, my son," said Mrs. Wallace, "but where did you get that beautiful character of the mother of Ben-Hur?"

"Why, my dear mother, I thought of you every line while I wrote it," replied the general, as he put his arm around her."

A Mother's Vision. (653)

When the Tuskegee School for the colored race was being planned it was often pathetic to note the gifts of the older colored people, most of whom had spent their best days in slavery. Sometimes they would give five cents, sometimes twenty-five cents. Sometimes the contribution was a quilt, or a quantity of sugar cane.

"I recall one old colored woman, who was about seventy years of age, who came to see me when we were raising money to pay for the farm. She hobbled into the room where I was, leaning on a cane. She was clad in rags, but they were clean. She said: 'Mr. Wash'ton, God knows I's ignorant an' poor; but,' she added, 'I knows what you an' Miss Davidson is tryin' to do. I knows you is tryin' to make better men an' better women for de colored race. I ain't got no money, but I wants you to take dese six eggs, what I's been savin' up, an' I wants you to put dese six eggs into de eddication of dese boys an' gals.'—Booker T. Washington.

Mother of Presidents. (654)

There is not another thought, there is not another sentiment in this world that brings a man so close to his duty, to his fellowman and his duty to his God as when he is thinking of his dear old mother. It is the mother thought that holds man after man in line in the hours of bitterest temptation. If we can, as a nation, recognize individual great men, like Washington and Lincoln, we can take one step beyond, and honor the mothers who brought those men into this world. We need in all our private and public affairs more mother sentiment. We are patriotic in our love of country, but we need to have a deeper sentiment for what constitutes the home, what the vital influence was that gave us to the world and the work.—U. S. Senator Burkett.

No Failure in the Christian's Work.

It was in the dusk of evening when the year was growing old that I watched an aged sculptor at work upon a statue. As the shadows deepened I touched his arm and said: "Why not rest, for already the glow of life's sunset is crimsoning your sky." He smiled and pointed to the butterfly upon the maiden's arm, and I perceived that the statue's name was "Immortality."

THE ECCLESIASTICAL YEAR—MAY

G. B. F. HALLOCK, D. D.

Mother's Day

In the month of May comes Mothers' Day. Object, to honor the best mother that ever lived—your mother. Time, second Sunday in May every year. Floral badge: a white flower. Fellow pastors, only good can come from our encouraging and taking part in the observance of this day. It is a good day to teach lessons of helpfulness to both parents and children—and in the hearing of each other.

There is an old legend like this: An angel came down to earth and looked about for something to carry back to heaven. There were three things that attracted the attention of the white-winged messenger—a bouquet of fragrant flowers, the smile of a little baby, and a mother's love. These three the angel carried away, but when he reached the pearly gates of paradise the flowers had withered; the baby's smile had vanished; only the mother's love remained the same, and being found as pure and eternal as the waters that flowed by God's throne, exclaimed: "There is nothing on earth pure enough for heaven but a mother's love." And through all the ages it has been human experience that the angels referred to in that far-away legend were not over-extravagant in their statement.

Suggestive Texts and Themes. (657)

The Possibilities of Motherhood: "The price of a virtuous woman is far above rubies," etc. Prov. 31:10-31.

Our Debt to Motherhood: "Render, therefore, to all their dues, . . . honor to whom honor," etc. Rom. 13:7.

Promises to Children: "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." Ex. 20:12.

The Wise Son: "My son, hear the instruction of thy father, and forsake not the law of thy mother." Prov. 1:8.

An Utter Folly: "A foolish man despiseth his mother." Prov. 15:20.

Thy Father and Thy Mother: "The father of the righteous shall greatly rejoice; and he that begetteth a wise child shall have joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice." Prov. 23:24, 25.

"Whoso robbeth his father or his mother, and saith, It is no transgression, the same is the companion of a destroyer." Prov. 28:24.

"There is a generation that curseth their father, and doth not bless their mother." Prov. 30:11.

"The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." Prov. 30:17.

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." 2 Tim. 1:5.

"As one whom his mother comforteth, so will I comfort thee." Isa. 66:13.

"Is not his mother called Mary?" Matt. 13:55.

"But his mother kept these sayings and pondered them in her heart." Luke 2:51.

"His mother stood by the cross." John 19:25.

"Salute Rufus and his mother." Rom. 16:13.

"And he delivered him to his mother." Luke 7:15.

"A foolish son is the heaviness of his mother." Prov. 10:1.

Love to Parents: "Let me, I pray thee, kiss my father and my mother, and then I will follow thee." 1 Kings 19:20.

The Law of Thy Mother: "My son, keep thy father's commandments, and forsake not the law of thy mother." Prov. 6:20.

A Divine Command: "For God commanded saying, Honor thy father and mother." Matt. 15:4.

God's Care Over Widows: "A father of the fatherless, and a judge of the widows, is God in his holy habitation." Psa. 68:5.

Family Devotion: "Behold, I and the children whom the Lord hath given me." Isa. 8:18.

The Father's Family: "That ye may be the children of your Father which is in heaven." Matt. 5:45.

Our Debt to Motherhood. (658)

"Render, therefore, to all their dues. . . . Honor to whom honor (is due)." Rom. 13:7.

Let us render honor to whom honor is due. First of all, let us honor our mothers. To them most of us owe more than to any other human beings. They were the first persons with whom we had to do in this world and for a long time were the most important persons in our lives. If we honor our mothers we are likely to honor where it is due.

I. First, let us honor our mothers, for to them we owe our lives. At no small cost to themselves they have given us our lives. This is obvious, but it is also obvious that we are in danger of forgetting it in these days of advanced thought. This service, the perpetuation of the race, would seem to be the basic service, the service upon which all development and progress depend.

To what woman do you and I look today as the best and noblest of her kind? To what woman do we look with supreme gratitude and reverence? Is it to Deborah, the Hebrew heroine, who led the forces of Israel to victory when men skulked in their tents? Is it Joan of Arc, the stainless maid of France, or to Queen Elizabeth, most masterful of monarchs; to "George Eliot," peer of any man that has written an English novel? Is it to Julia Ward Howe, who has given us the finest battle song ever written, or to Frances Willard, whose fire-filled personality has done more than any man has ever done to undermine the power of the liquor traffic? You may look at some of these, or to some other woman distinguished

for her public services. For my part, I look to one closer than any of these.

But who is the most famous of all women today? What woman has appeared most largely in art? What woman, rightly or wrongly, has been the greatest influence in religion? There can be no doubt that it is she who in the spirit of prophecy exclaimed, "All generations shall call me blessed!" And all generations have called Mary blessed, and all generations to come will call Mary blessed, because in the fullness of time it was she who gave birth to the child Jesus, and because in the humble house at Nazareth, as a faithful mother under God's guidance, she shaped the disposition and character of the Saviour of the world.

II. Second, let us honor our mothers, for to them we owe the most important part of our education. From the standpoint of education the first six to nine years are the most important in the life of a child. Then obedience is likely to be learned, if it is ever learned; then a habit of prayer is formed, if it is ever formed; then gentleness of speech and consideration for the rights and feelings of other people are learned, if they are ever learned. Then the disposition is formed, and the foundations of character are laid. Then the bent of the life is received.

What climax in all literature is so satisfactory and delightful as when, at the bidding of Pharaoh's daughter, the swift-footed Miriam, ran to procure a nurse for little Moses, who had been found among the bulrushes and brought back—and brought back to his mother!

III. Third, let us honor our mothers, for to them we owe our homes. It is the mother most of all that makes the home. A great service this to the human race. There is no sound in the English language that strikes upon the heart strings like the word "home." In the home the worry of life is forgotten. There the waste of life is repaired; there the hurts of life are healed; there the pleasures of human companionship and sympathy are enjoyed in their purest form; there each one has a place which no other can fill or take away. And it is the mother who creates and dominates the home.

IV. Fourth, let us honor our mothers most of all for the love which they have given us. Love is what humanity needs more than anything else. There is no need to prove that. There is nothing that so sustains and restrains, encourages and strengthens us as the consciousness of being loved. Surely the passage concerning love in the thirteenth chapter of 1 Corinthians is the picture of a Christian mother's love: "Love suffereth long and is kind, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. Beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth."

And this mother love is like God's love. He loves us not because we are lovable, but because it is his nature to love, and because we are his children. Study the love of God as it is portrayed in a hundred ways in Scripture, and I think you will confess that there is no human love so much like God's love, as is the love of a mother for her children.

"So God created man in his own image; the image of God created he him; male and female created he them." God's fatherhood then is richer in its nature than any human fatherhood. In it are the attributes of both fatherhood and motherhood. Deeper even than a mother's love is the love of God for his children. There is no passage in the Bible more surprising and satisfactory than a part of the forty-ninth chapter of Isaiah: "Can a woman forget her nursing child, that she should not have compassion on the son of her womb? Yes, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands!" How, then, shall we render honor to our mothers for all their benefits to us, especially for this love, which is second only to divine love? There are two ways of honoring our mothers, and of these the second way is the better, but the first ought not to be neglected: First, we can express our affection for them in some definite and unmistakable way. They will go right on serving and loving us, whether we express our appreciation or not, but for that very reason let us make them sure their love is returned. Second, we can highly resolve that with God's help we will be the men and women that our mothers want us to be. Then they will be satisfied, for their happiness has always been centered, not in themselves, but in their children.—Rev. Edward J. Russell.

Mother Brooding. (659)

"As one whom his mother comforteth" sets before us in a phrase the solace and the sweetness that inhere in mother brooding. The mother has her child, when it is merely a small and helpless bundle, its possibilities dormant, just a living and breathing thing with every trait undeveloped, and character to be formed. Largely she is responsible for the child's future character, largely but by no means wholly, for the father as well as the mother shapes the destiny of the child. In infancy and during the marvelous years in the nursery, the mother has the child very much to herself, and as the mind in infancy is "wax to receive and marble to retain," the impressions than made are enduring.

Some Bible Mothers. (660)

Turning the leaves of the Bible, we constantly find ourselves in the presence of motherhood, from Eve in the dawn of the world to the elect lady of the Epistle of St. John. Great prominence was given to the mother's place and influence in the early days of creation. Eve became the mother of all living. Adah and Zillah are the mothers of those who were first to found arts and crafts and the first to charm the ears of men with music.

No one can be indifferent to the motherhood of Sarah, who bore the child of promise in the evening of her life, nor to the stormy passion of Hagar, who carried her broken heart and blasted hope to the desert when, with her boy Ishmael, she was an outcast from Sarah's tent. Her cry to heaven, "Thou God seest me," has been on the lips of the women of many generations in hours of anguish and peril.

In the story of Genesis we grow well acquainted with Rebekah, with Leah and with

Rachel, but we find only the briefest allusion to that high-born lady of Egypt, whom Joseph as prime minister of the reigning Pharaoh and the leading financier of his time, ventured to court and marry. We know her name and her lineage, but we do not know whether she took kindly to the kith and kin of her husband, when they came from Canaan to dwell in the land of Goshen. There are many opportunities in the Bible stories for imagination to paint the picture in soft colors, and here and there to introduce a deeper tint.

The mother of Moses must always be remembered as a woman of remarkable courage and peculiar initiative. It was not in her to permit the slaughter of her babe without a struggle to save him from the sword of the executioner. She showed herself capable of large sacrifice when she consented to be the nurse of her own child, knowing that he would be taken from her and brought up in the learning of the Egyptian. Moses was a man of destiny, and he needed a princely training. God gave it to him, and the instrument chosen for its bringing about was his mother.

On Mothers' Day many pastors will preach on this subject of Mothers' Day, and in the Sunday School there will be fitting special services. If the outcome of this new anniversary shall be to make our young people in general more thoughtful, considerate and reverential to their mothers, the nation may be lifted to a higher place. Mothers make great sacrifices for their children. They spend and are spent for them. It is little to ask of children that they shall, day by day, pay the debt they owe by little acts and small self-denials as well as by words and promises.—M. E. S.

A Mothers' Day Story. (661)

I have in my possession a little pocket Bible or Testament, rather worn and shabby, given me by my father, who was a chaplain in an Ohio regiment during the war of the Rebellion. At one of the great battles a young man, or, rather, a mere boy, a Confederate, was brought into the hospital desperately wounded in the head, both eyes having been shot away. He was in great agony, and delirious with the pain, and was cursing the men who had shot him. The surgeons could do nothing for him. His raving became so annoying to the other patients that he was taken away from the building, and my father was sent for to see if he could quiet him, but the boy would not listen to him. Father noticed something in the boy's pocket; it was the little pocket Bible I have referred to; on the flyleaf was written the inscription: "Wade Golsley, from his mother."

Father placed his hand on the boy's head, and in a low voice said:

"Wade, my boy." Immediately he stopped his raving, stretched out his arms, and said: "Mother, is that you?" Then he began to sob. The mention of his name made him rational again, and he talked of the poor mother back in the little Southern town, thinking and praying for her only child. He asked father to take the Bible and send it to his mother and tell her how he had died. He only lived a short time.

My father wrote to the address given to him, but found that the old home had been destroyed, and that the mother had gone away, no one knew where. Advertisements were placed in Southern papers, but no trace of the family could ever be found, so the poor mother never knew the fate of her darling boy, and the little Bible is all that remains to tell the story. How I wish some one who may read this could throw some light on the whereabouts of this family, so I could return the little relic.—Dr. E. H. Raffensperger, Marion, Ohio.

A Practical Talk to Fathers. (662)

God pity and help the boy who has never known the true companionship of a father. About ninety per cent of the fathers of this country take pride and seem to love their boys from the time they are babies until they reach the age of three or four. After that the sons drift along as best they can.

I cannot comprehend how fathers can have so short memories. Tell me, fathers, what you remember of your own lives. Has it not often occurred to you that you would have been a better man had your own father taken a greater interest in your boyhood days? You should not forget that it will not be long ere your boy is a man and that your responsibility for his welfare does not end when he begins his school life.

Do you know that by being a close companion to your boy you are bringing joy to the boy's heart as well as youth and ambition to your own life? I know of nothing that is so inspiring and thrilling as to see fathers playing with their boys and going on outings with them. I do not mean that a father should have so little confidence in his boy as to worry when he is out of his sight and that he must feel compelled to join in all of his boyish sports. Not that at all. No father can follow his boy about like a spy, for that would be showing a species of suspicion. But he should take sufficient interest in his boy to go out with him occasionally, and to show that he is desirous of making the acquaintance of his boy companions. No father's dignity is lowered by meeting and talking with boys.

A good many fathers like to shirk the responsibility of their boys' bringing up and let the whole matter rest on the mother's shoulders. That is the worst error you can possibly commit. It manifests a most contemptible procedure on your part, and proves that you lack self-respect. Don't forget that self-respect and self-reliance are two of the most important attributes of manly character; and that, if you yourself are deficient in these, you can scarcely expect your boy will develop along such lines.—Frederick B. Hawkins.

Only One Mother. (663)

Hundreds of stars in the pretty sky;
Hundreds of shells on the shore together;
Hundreds of birds that go singing by;
Hundreds of bees in the sunny weather.

Hundreds of dewdrops to greet the dawn;
Hundreds of lambs in the purple clover;
Hundreds of butterflies out on the lawn;
But only one mother the wide world over.

A Mother's Creed. (664)

I believe in little children as the most precious gift of heaven to earth.

I believe that they have immortal souls created in the image of God, coming from him and to return to him.

I believe that in every child there are infinite possibilities for good or evil, and that the kind of influences with which we surround him in early childhood largely determines his future character.

I believe in play as the child's normal effort to understand himself through free self-expression.

I believe, too, in work suitable to childhood, and that the joy in doing such work should come to the child largely from the doing of it well.

I believe in freedom, but not in license.

I believe in wisely directing rather than stifling activity.

I believe in regularity, accuracy, punctuality, industry and application.

I believe in prompt, cheerful obedience, self-control and self-forgetfulness.

I believe that in all this my example counts for more than my precept.

I believe in cultivating the intellect and the will, and I believe, too, in soul culture, and that out of this cultivation comes the more abundant life, bringing forth the fruits of the Spirit—kindness, gentleness, joy, peace, truth, hope, faith, love, reverence for God, respect for age, consideration for each other and thoughtfulness for all God's lowly creatures.

I believe that the calling of motherhood is the holiest, and should be the happiest, of all earth's tasks.

I believe that Christ, who was himself a child, born of a human mother, is the one never failing source of help for perplexed, discouraged or wearied motherhood.

Since to this work, Father, thou hast called me, help me to give to it all that thou hast given me, of understanding and wisdom and strength and love and gentleness and patience and faithfulness.

Calls and Tributes. (665)

I respectfully request our citizens generally throughout the state to observe the second Sunday in May as Mothers' Day. If the day can be spent, at least in part, in her presence, make it one of great comfort to her by such ministrations as the heart of a true man will dictate. If she is living elsewhere, write her a letter full of cheer and confession of love.

If she is held in the great beyond, do some deed of beneficence in her name that will cheer the life of another.—Governor C. H. Aldrich, of Nebraska.

The duty of faithful care and devotion to our mothers if they are living, and the sentiment of loving remembrance of them if they have passed away, are universally recognized as constituting one of the greatest influences for good on mankind.—Mayor Carter H. Harrison, of Chicago.

The mystery, the wonder, the beauty of motherhood, no science can fathom. It comes from the Creator himself, and we do right to reverence that which he has so singularly hon-

ored above every other phase of existence.—Selected.

It is a big and beautiful thought, this setting aside one day of the year when mother shall hold court in her home.

Every thrill of love we feel as we bend over cribs where our own little ones are sleeping should find an answering note of understanding of the love and patience which guarded our youthful years.—Orange (N. J.) Chronicle.

To think of mother is to recall her unselfish devotion, her limitless, unfaltering love through good and evil report, never wavering, but growing stronger and stronger with the years; and to remember that she asks nothing in return for herself; she asks only of us and for us that we be good men and women. If we fail she does not love us less, but more. Wonderful, constant, miraculous mother's love! The day deserves recognition for the joy it will bring to mother, for the good that it will do us all.—John Burke, of North Dakota.

No man can fulfill his God-given mission among men if he neglects the memory of his mother, if he casts aside her faith and blessed example. The man too proud to hold dear his mother's sacrifices, his mother's love and faith, is fit only for treason.—The Hon. Ira E. Robinson, President of Supreme Court, West Virginia.

Only a message of love, a flower in the buttonhole, somebody's mother made a bit happier on the second Sunday of May by a book, a picture, a box of candy, or a flower, is the simple thing asked of every man or woman who honors the name of mother.—Boston Globe.

Prayer For Mother. (666)

Lord Jesus, thou hast known

A mother's love and tender care;

And thou wilt hear, while for my own

Mother most dear I make this birthday
prayer.

Protect her life, I pray,

Who gave the gift to life to me;

And may she know, from day to day,

The deepening glow of life that comes from
thee.

As once upon her breast

Fearless and well content I lay,

So let her heart, on thee at rest,

Feel tears depart and troubles fade away.

Her every wish fulfill;

And even if thou must refuse

In anything, let thy wise will

A comfort bring such as kind mothers use.

Ah, hold her by the hand,

As once her hand held mine;

And though she may not understand

Life's winding way, lead her in peace divine.

I cannot pay my debt

For all the love that she has given;

But thou love's Lord, wilt not forget

Her due reward—bless her in earth and
heaven.

—Henry Van Dyke.

(Continued on page 498)

Memorial Day

Suggestive Texts and Themes.

(669)

Spicery For Our Dead: "And, behold, a company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt." Gen. 27:25.

Death for Others: "For none of us liveth to himself, and no man dieth to himself." Rom. 14:7.

Life Given: "These all died in faith, not having received the promises, but having seen them afar off." Heb. 11:13.

The History of Liberty: "Their line is gone out through all the earth," etc. Psa. 19:4.

A People for God's Possessing: "But ye are a chosen generation, a royal priesthood," etc. 1 Pet. 2:9.

God's Gift to America: "Then thou spakest in vision to thy holy one," etc. Psa. 89:19.

Loss in Life's Battles: "Pride goeth before destruction," etc. Prov. 16:18.

The Men Who Win: "Know ye not that which run in a race run all, but one receiveth the prize?" 1 Cor. 9:24.

Heroes Are Immortal: "As dying, and behold we live." 2 Cor. 6:9.

Decoration Day and Its Lessons: "And he said unto me, Son of man can these bones live?" Ezek. 37:3.

War Not Glorious: "Who smote great nations, and slew mighty kings." Psa. 135:10.

National Dangers: "Thou shalt no more be termed forsaken; neither shall thy land any more be termed desolate," etc. Isa. 62:4.

Flowers for Memorial Day: "What shall I render unto the Lord for all his benefits?" Psa. 116:12. Praise is comely. Flowers of gratitude are sweet-smelling savor. A bouquet of patriotic graces; freedom, religious liberty, self-sacrificing love and brotherly kindness.

The Day of Memory: "What mean ye by this service?" Ex. 12:26.

The Veteran as An Oracle: 2 Sam. 16:23.

A Memorial of Liberty: "What mean ye by these stones?" Josh. 4:21.

The Christian a Soldier: 2 Tim. 2:3, 14.

The Christian Warfare: "I have fought a good fight." 2 Tim. 4:7.

A Sermon of the Sword: "The sword of the Spirit which is the word of God." Eph. 6:17.

The Great Service: "Nebuchadnezzar, king of Babylon, caused his army to serve a great service," etc. Ezek. 29:18-20.

A Nation's Tribute to Its Heroic Dead: "This day shall be unto you for a memorial." Ex. 12:14.

America, the Wonderland: "Thou shalt bless the Lord thy God for the good land which he hath given thee." Deut. 8:10.

Brave Leaders and Brave Men: "Amasiah, the son of Zichri, who willingly offered himself unto the Lord, and with him two hundred thousand mighty men of valor." 2 Chron. 17:16.

Uses of Memorial Day.

(670)

What will the day stand for now that the heroes of the sixties are going home? What highest use can be made of it in connection with the children and youth of the land? Who

shall regulate its observances when the veterans are gone?

I. Of course, one use of it will always be commemorative. We shall never forget the men who preserved the nation intact when it seemed to be about to be rent in twain. Their graves will always be decorated. Their heroic deeds will be told in schools and churches, and our youth inspired to live for their country as they died for it. The great lesson of the Civil War is heroism, not death and fighting. The only way to save the country in those days was to fight, and they fought. In the fight against evil and corruption in politics and business and home, against saloon and vice and irreligion, against injustice, disease and poverty—there is the true field for heroism and patriotism today. The fight has simply been transferred from the physical to spiritual, the world of guns to that of moral forces.

II. Another thing for which we shall use Memorial Day is the inculcation of a love for our land, a true patriotism, in the breasts of those who either come from foreign lands or whose fathers came. Half the school children in almost any city belong to this class. In New York we once spoke at a Memorial Day service where eighty-five per cent of the pupils were children of foreign-born parents, and fully a third of the children had been born abroad. Here is a great opportunity not only to tell them of what the heroes wrought in the sixties, but to tell them what our country stands for, so that they may love it, be ready to live for it. Somehow we must make them see how different it is from the other lands in its free spirit, its untrammeled ways, and yet save them from the anarchism and license that are apt to seize a soul liberated from walls into the great, free, open spaces of America. We must convince those Russian Jews who have come from being chased by Christians who held dripping swords that the Christianity of America is a totally different thing from that they knew. Here it means toleration, brotherhood, the desire to serve them, a longing to save all men. We must make all these newcomers feel that this is their country, and guarantee them every opportunity they can seize, and at the same time awaken their deepest allegiance to it. The way to make men love a country is for the country to serve them. This has been clearly shown in Miss Jane Adams' "Newer Ideals of Peace," where the attitude of the immigrant to the new nation is shown. His thought of the nation depends largely upon the treatment he receives from the community in which he spends his first years.

III. Memorial Day should, with the Fourth of July, become more and more a day for dwelling upon the subject of Christian citizenship. We say Christian citizenship, for that is the only kind that will save the nation. The fundamental distinction between Christianity and the world is that the world conceives everything from the point of view of what it can get, while Christianity approaches every relationship of life, asking what can it give or

render. Now, citizenship has largely been based on the principle of getting everything possible out of the government. Men have sought office simply for personal gain and emolument. Many otherwise respectable men have so come under this conception of office that they have stooped to means to despoil the government that their whole nature would scorn to practice in private life. Citizenship has too long been inspired by the question, "What is there in it for me?" But now let us use Memorial Day to show the young, while remembering those who went forth to agonize for country and not for self, that real citizenship must come under the Christian conception, a man exercises his vote or gifts or office for the welfare of the state. He seeks not to drain the state, but render her the most undivided service possible.

IV. Above all, this day should offer great opportunity to inculcate that larger patriotism which wants the United States to be great and strong and just and fair, for the service she can render all humanity. She should show the world how men of all races can live closely intermingled in harmony and mutual helpfulness. She should lead in trusting moral power, and act toward other nations as the great benefactor of peoples, blessing more naturally than seizing unfair advantages. On Memorial Day we ought to say: "We will give our lives to make our country the justest country in the world and to make her the leader of nations toward the common welfare of mankind."—Christian Work and Evangelist.

The War-Glove Buried. (671)

Old wounds healed! Honor in place of enmity! This feeling found eloquent expression at Memphis, Tenn., on Memorial Day at a parade of the Confederate Veterans. General Frederick D. Grant was on the reviewing-stand as the troops marched past. The commanding officer of a cavalry division peered steadily at the general a moment, then turned in his saddle and cried: "Come on, boys. Here's General Grant come to life again." Then with an old-time rebel yell the division charged on the stand, and the men jostled one another for the opportunity to shake the hand of the son of their old-time enemy. The army officer's gray eyes filled with tears, and he shook with emotion as he murmured, "God bless you all, boys." Battle-torn banners were waved over his head in salute by the veterans recognizing what an amicable situation had grown out of a bitter past.

The meaning of the scene is unmistakable. The wound is healed. Brotherhood has triumphed in both North and South.—Christian Endeavor World.

Flowers and Memorial Day. (672)

Flowers are the most exquisite materialization of God's ideas. He has woven them as embroidery for Nature's garments, but most of all to furnish man with a token of his love. Is it any wonder that when human hearts seek some token of their affection, they pluck the flowers, messages of God's love, as symbols of their love for each other? It was certainly a very beautiful thought, born in a Southern

woman's heart and first practiced by Southern women, of strewing the graves of the soldier dead with these beautiful tokens of love.

And wisely we call the day a memorial day—a memory day. As we strew the graves of our patriot dead with blossoms, mingling our tears with their heroic dust, two words seem to greet our eyes as if written on some immortal scroll. These words are "Memory" and "Duty."

A Comely Custom. (673)

Tradition has it that after the last battle fought in behalf of the Stuarts there sprang up to mark the spot on Culloden Moor a singular little blue flower, unknown in that region before. The natives called it the "Flower of Culloden," because it sprang from the soil made sacred and rich with the blood of their kin. Seeds sleeping for ages, it was said, sprang into life and beauty when they received their baptism of blood. Culloden flowers are valued because of the cost of their production; for they of all others grow from soil fertilized with sacrifices and dyed with blood.

One might ask, What are these Culloden flowers of our American soil? One is national freedom. Another is the Mayflower of religious liberty. Others there are that form a whole bouquet of patriotic graces springing from the soil where our soldiers died in the Civil War, and other wars of self-sacrificing love and devotion to country and kin.

By a change of thought and figure of speech we can think of the flowers our nation uses on Memorial Day as American Culloden flowers of gratitude. The Psalmist said, "Praise is comely." The expression of gratitude is comely; so we are sure that our nation's practice of each Memorial Day scattering on the graves of its heroic dead the flowers of gratitude is a comely custom. This annual tribute of flowers is certainly a very beautiful custom and one we hope will never cease to be observed. It will not affect the dead, but it will greatly affect and bless the living.—H.

Influence of Memorials. (674)

The ancient Romans used to place the statues and busts of their distinguished ancestors in the vestibules of their houses that they and their children might be reminded of and led to imitate their noble deeds. There is no doubt that the influence of this practice was most happy upon the living, awakening in many breasts high and noble aspirations. The young grew up to reverence the worthies whose statutes they daily saw and to emulate the qualities which gave to their ancestors such lasting fame. In these days we have no busts of honored ancestors in the porches of our dwellings, but we have something more impressive in such days as this we celebrate Memorial Day, when their noble characters are extolled and their heroic deeds are recounted in every hamlet and village and city throughout the length and breadth of the land; and the results will be just as happy, and more so than were those flowing from that honored Roman custom.—H.

Bring Flowers. (675)

Bring flowers, bring flowers, the sweetest, the best,
To garland the beds where our brave are at rest.
Bring pansies for thoughts, unforgotten are they;
Bring laurel for glory they won in the fray;
Bring lilacs for youth—many fell ere their prime;
Bring oak wreaths for Liberty, goddess sublime;
Bring chrysanthmums white for the truth they implore;
Bring lilies for peace—they battle no more;
Bring violets, myrtles, and roses for love;
Bring snowballs for thoughts of the heaven above;
Bring hawthorne for hope which surmounts earthly strife;
Bring flowers, bring flowers, the sweetest, the best;
To garland the beds where our brave are at rest.

—Youth's Companion.

Memorial Day Lessons. (676)

The supreme lesson of Memorial Day is spiritual. It appeals to the depths of our nature. Life is real in proportion to its consecration to the ideal. Ideas shape the destiny of nations as well as mold the characters of men. The ideal side of business redeems it from sordidness, subordinates the getting of wealth to the achievement of worth. An ideal can lift the meanest into manhood and make the weakest strong. The idealist is the real practical man. Personal power is conditioned upon the clearness and intensity of moral convictions. The soldiers of the ideal march to lofty music and advance to certain victory. They conquer though they die. By laying down their lives they live forever. Our heroes are immortal in the fruitfulness of their self-sacrifice. Their blood was redemptive.

On their graves we lay our garlands and plant anew the flag they followed. Taps are sounded, a volley is fired. Thus ends once more the sacrament of flowers. But the saviors of the Union are not dead. They cannot die. They live in all that is best, most active, most hopeful, most powerful in the peerless vitality and aspiration of the American people. In the radiant beauty and strength of the republic, their indomitable spirit survives immortal.—The Religious Telescopé.

Faith of Captain Philip. (677)

"I wish to make confession that I have implicit faith in God and in the officers and crew of the 'Texas,' and my faith in you is secondary only to my faith in God. We have seen what he has done for us in allowing us to achieve so great a victory, and I want to ask you all, or at least every man who has no scruples, to uncover his head with me and silently offer a word of thanks to God for his goodness toward us all."

This was what Captain J. W. Philip said to his officers and men immediately after the great battle off Santiago de Cuba.

It was a beautiful afternoon. God's heavens never looked so clear and the Stars and Stripes never seemed so pure as they did when we lay alongside of the "Cristobal Colon" after she had been beached and had surrendered to us.

We had been engaged in a fierce fight to the death when these words came from the lips of the same man who had a few moments before given the various orders for attack.—Rev. H. W. Jones, Chaplain of Battleship Texas.

The Memorial Day of Peace. (678)

In the great cathedrals of Europe they sing in English, German, French and Spanish, but, high up in the dome and far out in the audience, the music is all one, expressing one thought in the language of the soul. At Babel the people of the world were dispersed because of many languages. Now millions are being united in the one language of the Christ, "Peace on earth and good-will to men!"

The grandest words of our greatest captain, whose mausoleum overlooks the Hudson, were, "Let us have peace." Washington, the warrior of the Revolution, once exclaimed: "My first wish is to see this plague to mankind vanish from the earth." Benjamin Franklin makes the visiting angel from heaven shocked at the sight of war. The angel says: "Blockhead, you undertook to conduct me to the earth and you have brought me into hell." "No, sir," is the reply, "this is the earth and these are men. Devils never treat one another in this cruel manner. They have more sense and more what men vainly call humanity." Franklin adds: "When will nations learn to settle their disputes without cutting one another's throats."

The sentiment, "My spear knows no brother," is giving way to the grander sentiment, "My brother shall know no spear."—Rev. Edward W. Caswell.

Memorial Day Teaching Peace. (680)

Writers for the press, teachers in the schools, ministers in the pulpits and legislators in the halls of administrative affairs, must preach and advocate peace, arbitration and non-resistance to the last practicable degree, in furtherance of the principle for which our patriots of the early sixties laid down their lives.

How beautiful is the idea of a plow-share and its useful purpose compared with a sword, and a pruning-hook compared with a spear! Yet mark ye! A plow-share makes furrows and a pruning-hook cuts sharply into corrupt and useless boughs. The self-same prophet who tells of the transformation of weapons of war into implements of agriculture and of peace, says of a certain nation: "Afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he (the Lord) shall both cut off the sprigs with pruning-hooks, and take away and cut down the branches."

Arbitration means no curtailment of justice, neither does non-resistance hint at lack of repression where any evil is concerned. Oh, for the wisdom and foreknowledge of a prophet to teach the people aright. Yet, "with the well-advised is wisdom." The lamp of experience surely sends its guiding light to

our people from out the events of days that form the past. God give us grace to so understand these great lessons, that the somber shadows of drear conflicts and devastating battles may guide the feet of coming generations along the paths of calm adjustment of national difficulties, and settled paths of peace.—H. A. C.

A Memorial Day Memory. . (682)

On this Memorial Day it will be well to call to mind Mrs. Julia Ward Howe. She has monuments in a million homes. She had them there before she died. She was over ninety-one years of age when pneumonia took her life on October 11th, 1910. The chimes on Channing Memorial Church in Newport, R. I., tolled, to announce her decease. Her remains were interred in Mt. Auburn cemetery, Cambridge.

She always led an active life. Her last public appearance at a function of importance was on October 5th, at Smith College, when President Marion Leroy Burton was inaugurated. The honorary degree of Doctor of Laws was then conferred upon her, accompanied with this encomium, "Julia Ward Howe, poet and patriot, lover of letter and learning, advocate for over half a century in print and in living speech of great cause of human liberty; sincere friend of all that makes for the elevation and enrichment of womanhood, to whom now in her serene, gracious, and venerated age, we offer felicitation and pay grateful homage."

Mrs. Howe is best known as the author of the "Battle Hymn of the Republic." The last verse is especially beautiful.

In the beauty of the lilies,
Christ was born across the sea,
With a glory in his bosom
That transfigures you and me;
As he died to make men holy,
Let us die to make men free,
While God is marching on.

She wrote other poems besides the Battle Hymn. "A Spring Thought" is generally called her epitaph:

Overgrow my grave, kindly grass.
Do not wave to those that pass
A single mournful thought
Of affection come to nought.
Say not; she is here;
Say not; she was there;
Say, she lives in God,
Reigning everywhere.

Rev. A. W. Lewis.

(Continued from page 494)

Tributes to Mothers. (655)

All that I am or hope to be I owe to my angel mother.—Abraham Lincoln.

My mother was the making of me. She was so true, so sure of me, and I felt I had some one to live for, some one I must not disappoint.—Thomas Edison.

All that I have ever accomplished in my life I owe to my mother.—D. L. Moody.

To the man who has a mother all women are

sacred for her sake.—Jean Paul Richter.

A kiss from my mother made me a painter.—Benjamin West.

The greatest heroine in the world is the mother.—Orison Swett Marden.

The mother is the one supreme asset of natural life; she is more important by far than the successful statesman, or business man, or artist, or scientist.—Theo. Roosevelt.

A Mother's Thought For Her Child's Future. (656)

On this subject of mothers' care of their children, Mrs. Margaret Bottome says in the Christian Endeavor World:

"I think we are hardly awake to our awful neglect of morality in our children. Boys and girls are going to destruction; mothers do not know where their children go; they know not the company they keep; mothers and children are not intimate. As I have corresponded with the young women of this country, I have been astonished beyond measure at the letters I have received. They have asked me if they might be confidential with me, telling me frankly they could not confide in their mothers; that their mothers really had no knowledge of their real life. Where is the fault? I think it is greatly with mothers. The claims of society in many cases have taken the place of the claims of the family. Mothers seem to lose sight of the necessity of making friends of their children. It is not enough to be the mother of a child; on that natural relationship there must be grafted friendship. A mother must enter into the youthful interests of a child; she must cultivate her own child.

"None of us who attended the meetings at Ocean Grove will ever forget the woman who told us of her intense desire to make home so attractive that her boy would spend his evenings there. The lad had inherited her love for music, and though she was so tired after doing the day's work that it seemed almost impossible for her to give the boy music lessons at night, yet every evening she did it. And she had the joy of seeing him so interested that nothing could take him away from home in the evening. That woman has lived to have all the music come back to her, and to see him entertain not only his mother, but many others. It cost her something, but she is paid for it.

"There are seven of our children, and mother, who has been in heaven nearly a quarter of a century, remains still a most important influence in our lives. It is certainly not because she said so much, but she was so much. To be sure, she had a few passages of Scriptures that were so intensely real to her that she made them real to us. One was, 'Whatsoever a man soweth, that shall he also reap,' and it has gone down into our families to our children, and children's children, and so we still say, 'Well, as mother used to say,' and the grandchildren say, 'As grandmother used to say,' and it looks as if it might go still down from generation to generation. She did not talk much; she knew what many a mother does not know—the power of stillness."

Prayer Meeting Department

THE MID-WEEK SERVICE.

There lies before me a dingy little folder containing prayer meeting topics for six months, which was in use nineteen years ago, and which resulted in the most interesting and best attended prayer meetings held in that church during two-score years. Eight of the twenty-six topics are marked with a red ink line. They are the subjects, skillfully selected, most interesting to the person whose name is written on the outside of the folder. With this was enclosed a brief note from the pastor inviting to the meeting, and asking for a special effort to be present on the marked dates. In some cases there was added a request to be prepared to make some comments on the topic during the service.

These were sent to the church members, to the older classes in the Sunday School, and to members of the congregation. Groups of friends or given classes in the Sunday School had the same dates marked.

This was done by the pastor of a city church of over 600 members.—**A report from a church member.**

I. THE WITNESS OF NATURE TO GOD.

Psa. 19:1; Acts 14:17; Rom. 1:20; Jer. 5:21-24.

Other Scriptures: Gen. 8:22; Isa. 55:9-13; Psa. 104; Job 37 and 38.

Expository notes.

This is another development of Psalm 19—the Two Books of Revelation, the works and the word of God. This topic puts the emphasis on the first section, the works of God and their testimony concerning him. Nature tells us of the power and wisdom of God. Though it took a revelation and incarnation to tell mankind the full love of God, yet his power and wisdom are evident all around us. Barnabas and Paul told the Lystrans that God had not left himself without a witness during the ages of the past, and Paul wrote to the Romans that they ought to have seen the signs of God all about them in the world. So, too, the Psalmist says that the starry heavens are heralds proclaiming in silent speech (see verse 3 in the Revision) the power and majesty of God. But the sorrowful prophet of the ruin of Israel goes a step farther in his insight into the heart of Jehovah. Not only does he see the power and wisdom of God in that strange control of the dashing waves of the sea, which are kept in bounds by an invisible barrier, but he sees the tender care of the Lord for his people in the refreshing rain and the smiling harvests, as did Paul when talking to the Lystrans. Or is this verse in Acts an echo of Barnabas' words? For Paul's metaphors are more apt to be taken from the military camp or the games of the stadium.

The "other Scriptures" are some of the many joyous and beautiful pictures of nature found in the Bible.

Plan For Our Meeting.

Ask four young people to be prepared to repeat from memory the four passages of Scripture indicated. Ask several persons each to read one of the "nature-passages" in the Bible (such as Isa. 55:9-13).

Topics for Discussion.—What characteristics of God may we see in the world about us? What do we gain by looking at the outside world with sympathetic and appreciative eyes? Illustrations of God's wisdom in nature. Mechanical devices and inventions anticipated in nature. God's wonderful works.

Thoughts on the Theme.

What is a farm but a mute gospel? The chaff and the wheat, weeds and plants, blight, rain, insects, sun—it is a sacred emblem from the first furrow of spring to the last stack which the snow of winter overtakes in the fields.

Nor can it be doubted that this moral sentiment which thus scents the air, grows in the grain, and impregnates the waters of the world, is caught by man and sinks into his soul. The moral influence of nature upon every individual is that amount of truth which it illustrates to him.—**Emerson.**

* * *

One day in the early spring a gentleman was walking in Skye, when he saw an old man with his head bowed and his bonnet in his hand. When he came up to him he said: "I did not

speak to you, Sandy, because I thought you might be at your prayers."

"Well, not exactly that," said the old man; "but I will tell you what I was doing. Every morning for forty years I have taken off my bonnet here to the beauty of the world!"

Chiseled upon a marble tablet in the wall of the observatory at Williams College are these words: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names by the greatness of his might; for that he is strong in power; not one faileth." (Isa. 40:26.) This was Isaiah's call to the skeptics of his time, and it is as timely today as it was then. The French officers disputed and denied the existence of a Creator as they sailed down the Mediterranean, but when Napoleon pointed upward to the myriad stars and said, "All very well, gentlemen, but who made all these?" they were silent, as all atheists must be.

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Amyas Leigh, in "Westward Ho," says to his brother as they stand looking at the sights of a new continent, "Frank, I can't abide to see you turn up your nose at God's good earth. God made all these things; and never a man, perhaps, set eyes on them till fifty years ago; and yet they were as pretty as they are now ever since the making of the world. And why do you think God could have put them here, then, but to please himself with the sight of them?" And Amyas took off his hat. "Now, Frank, what is good enough to please God is good enough to please you and me."

II. GROWTH.

Mark 4:26-32.

Expository notes. 1. General background.

The parable, vs. 26-29, is given by Mark only. This is a picture of the "two stages of human toil," which are separated by an interval in which man can and need do nothing. Man sows, and reaps when the harvest is ready. That is all he can do. He puts his seed in the earth, and commits it to higher powers, unseen, mysterious, but unfailing, and then he goes about his business. Then there is the suggestion of warning against impatience; the growth will be gradual. The grain will not spring from the earth like Minerva full-armed from the head of Jupiter.

The second parable, vs. 30-32, shows the power of the seed from another point of view. First, we had its own inherent power to grow; now we see the "amazing development of a tiny seed." There will be a vast growth from very slight beginnings.

Expository notes. 2. Word studies.

"Of herself." Literally, self-acting; automatically, to transfer the word in the original to English. Man can only furnish the conditions. He must put the seed and the earth together, then his work is ended.

"The herbs." The word means garden-herbs. The mustard-seed is the smallest seed the gardener sows, and the plant is the largest in the garden. Thomson says he saw mustard as tall as a horse and rider.

Plan For Our Meeting.

Outline 1. The marvelous power in the seed itself. 2. The manner of growth; hidden at first, gradual afterward. 3. The apparent disproportion between the seed and the harvest.

Ask those present to give instances from their own experience of the effect of a single text of Scripture, or of a remark by a Christian worker. (For this meeting keep the attention on the seed, not the sower.)

Thoughts on the Theme.

Save a man and you save a soul. Save a child and you save a soul plus a life. Yea, verily, a multiplication table.

* * *

Souls are built as temples are—
Sunken deep, unseen, unknown,
Lies the sure foundation stone.
Then the courses framed to bear
Lift the cloisters pillared fair,
Last of all the airy spire,
Soaring heavenward, higher and higher,
Nearest sun and nearest star.

Souls are built as temples are—
Based on truth's eternal law—
Sure and steadfast, without flaw,
Through the sunshine, through the snows,
Up and on the building goes;
Every fair thing finds its place,
Every hard thing lends a grace,
Every hand may make or mar.

—Susan Coolidge.

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One asked a missionary in India what were the signs of the power of Christianity over Hinduism. He replied: "I saw a man, low-browed, a carrion eater, looking like a missing link between man and beast, a man who could not count beyond ten. This man was converted late in life, and became a lovable Christian. He could not acquire an education himself, but sent three sons to college and they became minister, lawyer and physician to uplift their people who have been crushed for two thousand years beneath the wheels of caste."

In Kwantung, China, is a little village peopled by one family, an old woman of ninety and her descendants to the fourth generation.

A man of the third generation went away from the village to work and was converted to Christ. When he returned he was persecuted, but he stood firm. Later, one of the fourth generation went away and returned a Christian; then there were two to testify and to pray. Next, two more of the fourth generation became Christians and then there were four to pray. Last fall two more of the third and one of the fourth generation were converted. These seven then invited the missionaries to visit the village.

Of the forty residents in the village now only the old mother of them all bows down to sticks and stones and senseless things, and there is hope that she, too, will follow Christ.—Herald and Presbyter.

III. SOWING AND REAPING.

2 Cor. 9:6-11; Gal. 6:7-10.

Expository notes. 1. General background.

We have here the same metaphor that we had in the last topic, but here the emphasis is placed on the sower rather than on the seed.

These passages suggest that life is not a series of isolated experiences, but is a closely connected whole—Life, as the passage we had last week from Mark implies, consists of seed-time, waiting-time, and harvest.

These passages set forth the doctrine, and limitations, of moral responsibility, that man is master of his own destiny. Paul says that the judgment will not be an arbitrary decision, but rather a harvest of seed sown. In the first passage sowing is giving; the second broadens it to all actions.

Expository notes. 2. Word studies.

2 Cor. 9:6-11. "Sparingly—bountifully." The sower determines the amount of the harvest. "Bountifully" is literally "with blessings." R. V. marg.

"Hath purposed." Note the past tense. Giving is to be a matter of study, of deliberate decision, not of hasty impulse.

"Grudgingly." Literally, "out of sorrow." R. V. marg.

"Cheerful." From the Greek word comes our word, hilarious.

"All—always—every." This is a typical Pauline sentence. In the original those words are all from the same root. Read the verse changing "every" to "all"—all things, all good works. Paul loves to ring the changes on one word. (See 2 Cor. 1:3-7. In King James Version, change "consolation" to "comfort.")

"Sufficiency." The Greek word "expressed the Stoic conception of the wise man, sufficient in himself, wanting nothing. Paul uses it to show that the new self in Christ is independent of external circumstances."—Vincent.

Gal. 6:7-10. "Deceived." By false teachers.

"Soweth—reap." Another proverbial expression of the principle of moral retribution.

"Flesh and spirit." There are two kinds of seed; the sower must choose which he will sow. "Due season—faint not." No haste in God's plan; a warning against impatience, and against discouragement.

Plan For Our Meeting.

Ask ten young persons to be prepared to repeat a Scripture verse concerning sowing or reaping.

Name the benevolent causes in the denomination which the church members ought to support this year. Offer special prayer for each one.

Thoughts on the Theme.

"I can't get interested in missions!" exclaimed a young girl petulantly. "No, dear," came the pitying response; "tisn't to be expected you should—yet a while. It's just like getting interest in a bank; you have to put in a little something first; and the more you put in, the more interest—time or money or praying, it doesn't matter which. But something you have to put in, or you never will have any interest. Try it, dear—just put in a little something, and you're sure of the interest."—The King's Own.

* * *

A boy said to his teacher, "You know that between us and the corner are several vacant lots. Every time my mother went out she got burrs on her skirt from the bushes on each side of the walk. So I got a lot of boys and asked them to help me pull up the bushes that lined the sidewalk. We were doing it, when a gardener came along and I told him about mother's dress, and that we wanted to get rid of the weeds. He laughed and said, "That is not the way to get rid of weeds; sow grass seed." I asked him what he meant, and he explained to me that the weeds would soon come up again; but that if we could get grass to grow it would take the place of the weeds. Next day we cut down the bushes and weeds, and sowed grass seed according to the gardener's directions. By fall, nearly the whole place was covered with grass instead of weeds."—Evangelical Messenger.

* * *

In New Hampshire there were two neighborhoods, the one of six families, the other of five families. The six families disregarded the Sabbath. In time, five of these families were broken up by the separation of husbands and wives; the other by the father becoming a thief. Eight or nine of the parents became drunkards, one committed suicide, and all came to penury. Of some forty or fifty descendants about twenty are known to be drunkards and gamblers and dissolute. Four or five have been in state prison. One fell in a duel. Some are in the almshouse. Only one became a Christian, and he after first having been outrageously dissipated. The other five families that regarded the Sabbath were all prospered. Eight or ten of the children are consistent members of the church. Some of them became officers in the church; one is a minister of the gospel; one is a missionary to China. There is no poverty among any of them. The homestead is now in the hands of the third generation. Those who had died have died in the peace of the gospel.

* * *

The most common actions of life, its every day and hour, are invested with the highest grandeur, when we think how they extend their issues into eternity. Our hands are now sowing seed for that great harvest. We shall meet again all we are doing and have done.—Thomas Guthrie.

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It is not the fever of superficial impulse that can remove the deep fixed barriers of centuries of ignorance and crime.

IV. A GALLERY OF HEROES.

Heb. 11; 12:1, 2.

Expository notes. General background.

When the unknown author of Hebrews would give to his fellow Christians an incentive to steadfastness in the midst of trials, he holds up the roll of the heroes of the Jewish race, from Abel to the Maccabean heroes, showing how each met a great crisis worthily. Verses 34-38 possibly refer to the victims of the Maccabean persecution. Then turning to the present, he uses the figure of the Grecian games, the Christians are the racers in the stadium and the thousands of heroes of the past, known and unknown, are the vast audience in the amphitheater watching the race with intensest interest to see if they make the goal.

Plan For Our Meeting.

Decoration Day being so near, this meeting could well be made an incentive to true patriotism. Hold up the heroes of our nation, the men of steadfastness, or high ideals, of incorruptible integrity, who have made this nation. Ask some old soldier to give some instances of heroism.

Rouse in the youth of today a pride in the real heroes of our land—not in those who are simply money-makers. Pray that the youth of today may see that "righteousness exalteth a nation."

Thoughts on The Exaltation.

In this chapter the writer displays to his countrymen a National Portrait Gallery of the heroes and saints of Jewish history. Then he draws from this long retrospect the conclusion given in verses 1, 2 of the next chapter. How much of the philosophy of history is condensed into that single sentence! To what end do we live in a country whose annals are enriched by the story of great talents, high endeavors, and noble sacrifices, if we do not become more conscious of the possibilities of our own life, and more anxious to live worthily the inheritance which has come down to us?—Joshua Fitch.

Let us turn our thoughts to the heroic souls of all times and all places; and we shall be incited to follow after good, and be ashamed to commit any sort of baseness in the direct view of such a cloud of witnesses—Prof. Blackie.

Will America become like Israel? Will America forget God? Obligation descends from generation to generation. Every man realizes this as he tries to safeguard his family name, and to give it character and strength. To us to today have come from the fathers great civil and religious liberties, and for these we are responsible. We must meet them, guard them and bequeath the great privileges of civil and religious freedom to our children, teaching them their true worth. Let us never forget God's goodness to us as a nation, as a church, and as individuals. Blessed is the nation which has heroes of the Washington and Lincoln stamp. Woe be the day when we cease to revere the men who formed character in fire, who enriched ages by sacrifice, who wrought mightily in the formation

of our American institutions.—W. H. Jordan.

There are many ways to honor the flag in times of peace, hard ways that call for heroism, real heroism—with no uniforms, no music, no applause to help. When a great audience rises to its feet and stands quietly while "The Star Spangled Banner" fills the air one feels that the nation honors its flag. When strong young men, educated and refined, rough and uncouth alike, take off their hats and stand quietly in the room in the State House where the old flags are kept, one feels that we do know what it means to reverence that banner. But these are only little things.

Whenever that flag waves over a people dishonest and unfair it loses something of its honor. Whenever it waves over a people disloyal to the government for which it stands it loses something of its honor. Whenever it waves over the people who shut their eyes and refuse to fight evil and sin it loses something of its honor.—Sel.

Of the worthies who do things by faith, some are sown asunder, and some subdue kingdoms. Both are alike on the roll.—George Macdonald.

These are men whose heroism sends a thrill of wonder through every heart. Into all the various walks of life we may bear the spirit which will win us a place in the roll of faith's heroes.—J. Telford.

Calvin P. Titus, the young American soldier who planted the Stars and Stripes on the walls of Peking, and received for his bravery a West Point scholarship and a medal by Congress, deserves to be honored as a hero. He also deserves honor for this saying: "My greatest aim is to be a good American."

RELIGIOUS REVIEW OF REVIEWS

PERSONAL.

Hon. William E. Wilson, Secretary of Labor, enters the cabinet with a union labor card in his pocket. He was an officer of the United Mine Workers of America from 1900 to 1908.

William E. Harmon, of New York, has offered \$1,000 to each of the five Ohio towns, with a population of less than 7,000, which first accepts the conditions of the offer. The offer applies to the provision of a permanent playground and gymnasium adequate to the needs of the community involving an investment of not less than \$10,000. It is limited to such movements as take their incentive from this offer within the next two years.

Mrs. Elizabeth Milbank Anderson has given \$650,000 for social welfare laboratories to be conducted by the New York Association for Improving the Condition of the Poor. This will be known as the Milbank Memorial Gift. It will enable the association to establish a Department of Social Welfare. This new activity will confine itself exclusively to fostering preventive and constructive social measures. No part of the munificent gift will be used for relief measures affecting particular individuals or families. The department will have three sub-departments or committees, one dealing with matters pertaining to Public Health and Hygiene, one dealing with matters pertaining to the Welfare of School Children, and one with matters pertaining to Food Supply.

Rev. Kirsopp Lake, professor of early Christian literature and New Testament exegesis at the University of Leyden, Holland, is to lecture at the Episcopal Theological School, Cambridge, next academic year.

NEWS OF ORGANIZATIONS.

At the ninth annual Child Labor Conference recently held at Jacksonville, Fla., thirty-one states were represented.

In Connecticut there are now eight established congregations of the Russian Church. That at Bridgeport has a good church building and has received from the Czar the gift of a chime of bells. When this Orthodox Russian congregation celebrated Christmas on January 7, the rec-

tor of Trinity Church, Southport, Conn., the Rev. R. D. Hatch, assisted Father Skibinsky in the service, a rather exceptional incident.—Christian Work.

Institutes for Bible class leaders were conducted by the Y. M. C. A. during the past season in eighteen cities from Binghamton, N. Y., to Pasadena, Cal. The methods employed were addresses, conferences, luncheons, exhibits, stereopticon lectures, etc. Some of the results were: In twenty-one conferences 2,020 different men participated; "Forward Step" cards were signed by 684 men; meetings were devoted to the study of the pastor's relation to the training of men; the way was opened for co-operation between the churches and the Association. The Association's largest work has been and should be the winning and training of young men and passing them back into the service of the local church.—F. S. Goodman.

The Fourth American Peace Congress will be held in St. Louis, May 1-3, 1913.

The Seventh International Purity Conference is announced to meet in Minneapolis, Minn., Nov. 7-12, 1913.

THE FEDERAL COUNCIL OF THE CHURCHES.

Army and Navy Chaplains. The United States army contains about 95,000 men, distributed among 157 garrisoned posts and subposts; the navy comprises 35 battleships, 32 cruisers, 21 gunboats, 10 monitors and 116 smaller vessels, with 53,375 officers and men. There are in the navy only 21, and in the army only 67 chaplains, to give aid and comfort in time of need.

The Federal Council of the Churches of Christ in America believes that there should be one chaplain for each battleship and cruiser, for each schoolship and navy yard, and also one for each occupied army post. A committee of the Federal Council, consisting of Rev. Wallace Radcliffe, of Washington, and Secretary Charles S. Macfarland, recently interviewed President Wilson, the Secretary of War and the Secretary of the Navy with memorials adopted by the Federal Council in Chicago, urging immediate attention to the matter. President Wilson and the two secretaries have promised to give the memorials early consideration. The same committee conveyed the resolution of the council urging early recognition of the Republic of China.

Special Sundays. Such Sundays as Child Labor Sunday, Tuberculosis Sunday, Labor Sunday, etc., have rapidly increased during the past year or two, and many of the pastors and churches have appealed to the Federal Council Commission to bring about some sort of joint arrangement with these various organizations to avoid duplication, and, if possible, by combination, to reduce the number of calls for special Sundays.

The propaganda for **one-day-in-seven** for industrial workers has been taken up with renewed vigor in co-operation with the American Association for Labor Legislation, by the Commission on the Church and Social Service.

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Chairmen of Commissions. President Shailer Mathews, of the Federal Council, has announced the following chairmen of the various commissions of the Council:

Commission on the Church and Social Service—Rev. Josiah Strong.

Commission on Evangelism—Rev. William H. Roberts.

Commission on Family Life—Rev. George Eckman.

Commission on Foreign Missions—Dr. Robert E. Speer.

Commission on Home Missions—Rev. Hubert C. Herring.

Commission on Religious Education—Dean W. F. Tillett.

Commission on Sunday Observance—Rev. Peter Ainslie.

Commission on State and Local Federations—Rev. A. W. Anthony.

Commission on Temperance—Rev. Rufus W. Miller.

Commission on Peace and Arbitration—Rev. J. B. Remensnyder.

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SOCIAL.

One of the striking features of the twentieth century is the growing number of industries that are kept in continuous operation and the growing number of wage-earners who are regularly employed every day of the week in such industries. About 29 per cent of steel workers are at work seven days a week. In sixteen groups of occupations employing about 180,000 trade-union members in the State of New York one man in every five was reported to the State Department of Labor in 1910 as working regularly seven days a week. In the same year the Bureau of Labor in Minnesota reported 98,558 men working seven days each week. In Massachusetts a joint legislative committee in 1907 estimated that 221,985 persons, or over 7 per cent of the population, were engaged in seven-day labor.

Both experience and science demonstrate more clearly each year that those who enjoy genuine weekly rest days will have better health, clearer intellects, and hence can do more and better work each year, and hence retain for more years their ability to do efficient work than those who work seven days each week.

"If an applicant came to us for insurance, and we knew he was working seven days a week, we would refuse the risk, unless such excessive work was only temporary"—is the declaration of John M. Pattison, president of the Union Central Life Insurance Company. A statement more significant of the dangers of seven-day labor could hardly be found.

If we must have continuous industry we must not try to have continuous men and women.

A law is needed, based on a new principle—a law that will forbid an employer to work his men seven days a week, and yet permit an industry necessarily or desirably continuous to operate seven days a week.

In Austria, Belgium, Canada, Chile, France, Germany, Italy, Switzerland and other foreign countries, this principle has been enacted into legislation.

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The liquor sellers recently put forward a man who was said to have taken a pint of spirit a day, and yet he was 90 years of age. Some doctors investigated his case, and found it to be quite true. But they also found that of his children, one was an idiot, another an epileptic, and the rest of very poor physique. Though the man appeared all right, his family had all suffered.

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In the decade from 1901 to 1910, the death rate from tuberculosis in the United States declined

from 196.9 for each 100,000 persons living to 160.3, a decrease of 18.7 per cent, while the general death rate, including all causes of death, declined only one-half as fast, or at the rate of 9.7 per cent, from 1,655.0 to 1,495.8.—The Living Church.

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A half-page religious advertisement is printed each Saturday in the Baltimore News. The copy is furnished by two men, one a thorough student of religious matter, the other an experienced advertising man. Together they are producing advertisements which are forceful, yet not sensational. In addition to this there is a page of church announcements and another of church news each week. This "applied 20th century Christianity" has created much notice and discussion, is making people think of religious matters.

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MISSIONS.

Rev. George O. Holbrooke writes from India: "The movement on the Hyderabad District Methodist Episcopal Mission has brought 6,000 to baptism. The band of native pastors began by dedicating one-tenth of their annual income of \$50, with themselves, as a living sacrifice. Six pastors and helpers have fallen by cholera. The native community has doubled its contributions, last year giving \$662, and this year \$1,322. This is where men earn seven cents and women four cents a day, and have but one regular meal. One pastor reports 330 ready for baptism this week."

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In the mission in Korea of the Methodist Episcopal Church, South, are 168 native preachers and helpers, 6,912 baptized members, 2,776 probationers and adherents, 46 primary schools with 857 pupils, 227 Sunday Schools with 7,551 pupils. Last year there were 759 adults and 293 infants baptized, and the Koreans contributed \$4,031.46. Rev. J. R. Moose reports: "The year has in many respects been the most trying one through which the church in Korea has passed. The conditions, political and otherwise, have been such as to hinder rather than aid the growth of the church. Yet the work has gone forward and made substantial growth in members and in self-support."

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In the Travancore, India, mission of the English Church Missionary Society last year more than one thousand men and women from the "deprest" classes were baptized. Rev. J. H. Osbaston writes: "The Alwaye district is about fifty miles by thirty. Our work lies among the peasant classes, who are not allowed to approach within a distance of 100 yards of a high-caste Brahman, and among them we have an open door."

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Every Sunday sees gathered into the membership of Christian churches on foreign fields three thousand persons. This counts only those who receive baptism and become communicants. Undoubtedly a still larger number are convinced from week to week of the truths of the Christian religion without being brought to the point of actually professing Christ before men. But it is immensely significant that every single Lord's day at least three regiments of converts are added to the hundreds of thousands already in the full membership of the Christian churches.—Congregationalist.

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Reports from the Laymen's Missionary Movement in Canada show that there has been a marked increase in contributions to foreign missions by the Canadian churches during the past year. The per capita contribution for 1912 was \$2.25 as against about \$1.66 five years ago. The Methodist Church, with a membership of 338,500, gave to foreign missions last year, \$870,409; the Presbyterian Church, with a membership of 290,000, gave \$808,637; the Anglican Church, with a membership of 188,000, gave \$354,128; the Baptist denomination, with a membership of 135,000, gave \$292,842; the Congregational Church, with a membership of 12,650, gave \$52,061; the Lutheran Church, with a membership of 100,000, gave \$17,861; others, with a membership of 47,100, gave \$104,262. This shows an increase in five years for the Methodists, \$361,000, for the Congregationalists, \$30,931, for the Presbyterians, \$336,562, and for all Protestant churches, \$1,007,340.

GENERAL.

The Dead Sea Increasing in Size.

The Dead Sea, the strangest sheet of water on the face of the globe, is increasing in size. On the western, southern and eastern shore partially submerged forests of large trees are standing in the water. Maps of two decades ago show a large island about half a mile from the northern shore. This has now been totally submerged. The Dead Sea is some forty miles in length and ten miles wide at its greatest breadth, resembling an oval in design. Its surface is thirteen hundred feet below the Mediterranean. Its waters are so salt and bitter that fish cannot live in them. The density of the water is remarkable. It contains twenty-three percent of solid matter and is, bulk for bulk, heavier than the human body, which makes it impossible to sink. The Dead Sea basin is very rich in minerals, containing salt, bitumen, sulphur, phosphates, copper, some fine marble, and probably oil and coal. The Turkish government has sold the rights to exploit these minerals to a foreign syndicate, \$350,000, it is said, having been paid for them.—*Technical World Magazine*.

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On the left bank of the Tigris twelve days north of Bagdad, scattered in villages and hamlets even to Kurdistan, dwell 10,000 Jews who still speak the old Talmudic tongue. According to their own tradition they have lived here since the destruction of the First Temple and, unaffected by either European or Arabic culture, have preserved the primitive Babylonian-Jewish tongue.—*Rec. of Chr. Work*.

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Allan L. Benson, of *Peasants' Magazine*, is said to have stated that the International Harvester Company sells to the farmer a machine for \$120 that costs only \$19 to produce. The U. S. Census report shows that the labor cost in the making of this machine is alone \$26; that the cost for materials—iron, steel, wood, paint, etc.—was \$53, and that the cost for superintendence, office force, etc., was \$10. Instead of this machine costing "only \$19," its actual bed-rock cost was \$89, and this sum fails to take into consideration the cost of the plant itself, taxes, insurance, depreciation, and the expense of selling and transportation, items that will bring the total cost well above one hundred dollars.—**The Living Church.**

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Twenty years ago there was not a church in one thousand miles of the winding Congo, from Stanley Pool to Stanley Falls. Today there are ten mission stations in that territory, with strong Christian churches, and it is only thirty-four years since Stanley came out of the Congo. "Equatorial Africa is opened. The country is going ahead by leaps and bounds," but Rev. Thomas Moody, of the Baptist Mission in the Congo, said that there are still in Belgian Congo sixty fields of 10,000 square miles each without a missionary. Just now the main problem is in relation to Mohammedanism. The Moslems are making a tremendous propaganda.—**Christian Herald.**

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The statistics of the Class of 1901, Princeton, show that the incomes of those who became ministers, beginning at the third year, increased from \$520 to \$1,714. This affords a cheerful contrast with the figures so often given of the average salaries of ministers in general, and would seem to imply that the educated clergyman is much better paid than the uneducated. The other statistics, however, show that the minister receives much less than the physician or the lawyer, though about the same as the teacher and about \$400 less than the journalist.

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About a hundred years ago Adoniram Judson landed on Burmese soil, and arrangements are under way for keeping the anniversary. Lately a convention met, attended by 83 missionaries and 2,000 delegates, representing some 64,000 communicants, 728 schools, 1,142 teachers, and 24,656 scholars. This is the harvest from Judson's sowing.

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The Panama Canal will give an advantage to the American over the Englishman in Australian and New Zealand trade. The difference in time will favor the American trader by ten to thirteen days, for the route to Sydney from New York will be 2,424 miles shorter and to Well-

ington it will be 2,574 miles less than from Liverpool to these cities. From New Orleans the distance will be 3,003 and 3,153 miles shorter than from Liverpool.—**The Churchman.**

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Amidst the vast enginery, the large number of men and the fabulous wealth employed in the construction of the Panama Canal, one of the smallest of God's creatures is contributing to the work. Official notice that six large spiders were working for the Panama Canal was given out the other day when Colonel Goethals arranged for a man to take care of them in the instrument room at the Gorgona shops. From the cocoons the instrument makers will take threads for use in all the engineers' transits on the work, these threads taking the place of platinum.—**Christian Herald.**

Student Earnings.

The report of the University Committee on Employment of Students of Columbia University, New York, has just been published and makes interesting reading. Two hundred students worked all last summer and earned \$37,602.12. Among these were several girls from Barnard College and Teachers College. The Law School students were most industrious and earned the most. Whether this is because they are unusually keen or because many of them are Jews does not appear. Vocations followed were various. One man earned \$81 by filling pulpits while the regular preachers were out of town. The same man also found time to proctor at examinations, which brought in another \$80. A graduate student found a soft berth tutoring a youth in a camp in Maine for four months, reaping \$700 free and clear of expenses. One got a job as a sailor on a coastwise vessel, \$18.60 free and clear of his keep for the time. Many found work to do in the banks of the city, averaging \$30 a month. One man from the West earned \$25 as an ordinary day laborer; while another, who was in the hospital for five weeks, nevertheless managed to earn \$210. Of this \$75 came to him for services as a "tree doctor." Another student earned \$375 by working sixteen hours a day—eight hours he spent as a clerk in a downtown office, and the other eight he worked in a freight station as a bill clerk. Driving an auto brought a man \$100, with \$12 made on the side as an election judge. Selling cooking utensils netted a sophomore \$200.—**The Congregationalist.**

Moving Picture Shows.

The Cleveland censor of motion pictures, R. O. Bartholomew, secured 1,595 essays written by children in six different schools, giving their opinions of the kind of pictures they liked best. Here are extracts with grade indicated:

Third Grade: "I go to the show about once a month. I would like to go once a week. When you go to the show you see men robbing houses and you learn to rob houses and people."

Fifth Grade: "Sometimes the Indians fight so hard and kill the men that it makes me sick and I have a headache."

Fifth Grade: "I like to see the pictures that show firemen in a great fire. The pictures make me want to be a fireman. I think I will be a fireman when I grow up and save some lives just as the firemen to do in pictures."

Third Grade: "I like war and murder and burglary pictures best."

Fifth Grade: "I go to the moving pictures about two times a month. I go on Sundays. I see pictures of war, Indians, funny pictures and about fishers. I earn my money to go. My parents do not like it and have forbidden me to go because it has made my brother a little out of his sense and has spoiled him. Sometimes I see a love picture, but do not like them."

Sixth Grade: "The moving pictures make me decide that I am going to join the army. It makes you feel great to think that you once served for your old, old country."

The above are all from boys.

A girl: "I like moving pictures because they show me more about what outer life is like."

A girl in the fifth grade: "The pictures I like best are the love pictures, when the girl has to run away without her mother or father knowing about it and the father and mother

find her. The reason I like those pictures is because they are not so sorrowful as other pictures are."

One hundred and forty teachers were asked to give information showing effect of moving pictures on the pupils.

There were 5,813 children canvassed in this matter. Of those 3,892 attended theaters almost daily, 1,692 seldom attended and the remainder practically never entered a theater.

Here are some of the one hundred and forty teachers' opinions:

"Pictures inspire in children patriotism and loyalty. I can hardly over-estimate the benefits derived from clean, wholesome pictures and those showing industries."

"The effect of the pictures is bad because it makes robbers, leads the way to be a drunkard and teaches boys to become bandits and murderers; teaches arson and shows how to get money without work."

"Nearly all truants spend part of the time for which they are truant at picture theaters."

"The most serious objection to the picture theater is what occurs in the body of the theater. The darkness of the place affords opportunities for making chance acquaintances and for familiarities of one kind and another that would be impossible in a well lighted place of amusement.

"The darkness takes away from people the feeling of personal responsibility which in time gives rise to the psychology of the crowd, a different and dangerous thing."

An analysis of the essays of the children shows that out of the various types of pictures shown, 421 of the 1,595 children preferred views of western life; 292 social and educational pictures; 233 the drama; 241 comedy; 224 war; 69 no choice; 26 crime; 21 never attend; ten don't like pictures; 8 like sad views.

Mr. Bartholomew says that two-thirds of the youth attending picture shows in the evening are unaccompanied by older persons.

The effect of theaters on saloons is considered and the conclusion reached that the moving picture theater today is the greatest "competitor and one of the strongest enemies of the saloons with its degrading companionships."

Cleveland Plain Dealer.

A Mother Song.

Just before he left by special train to visit his dying mother, President McKinley wrote a telegram which read, "Tell mother I'll be there."

Rev. Charles M. Fillmore, Indianapolis, Ind., read this message and saw the possibilities that lay in it. He caught the phrase and wrote his "Tell Mother I'll be There."

Charles M. Alexander took this song with him on an evangelistic tour around the world.

Magazine Articles of Value to Ministers

The Atlantic Monthly. April. 35 cents. **
The Collapse of Capitalistic Government, Brooks Adams. Constantinople in War Time, H. G. Dwight. The Religion of America, William Canon Barry. Emotion and Etymology, Yoshio Markino. The Censured Saints, George Hodges. The Breath of Life, John Burroughs. The Case of the Ministers,

Harper's Magazine. April. 35 cents.

Hidden Between the Testament, James Thompson Eixby. The Discovery of Machu Picchu, Hiram Bingham.

Missionary Review of the World. April. 25 cents. Mormonism Today and Its Remedy, John D. Nutting. Religious Growth in the United States, H. K. Carroll. The Macedonian Problem and Missions, John Henry House. Salonica. Missionary Life in the Himalayas—Dr. Martha Sheldon, Lilly Ryder Gracey.

The North American Review. April. 35 cents. Christ and Bergson, Geo. William Douglass. The Awakening of Austria, Mrs. Bellamy Storer. The Rotten Boroughs of New England, Chester Lloyd Jones.

The World's Work. April. 25 cents. The Biggest Job on Earth (the presidency of

and wherever he sang it the touching message reached the hearts of men. In the Welsh revival the only Alexander song carried by the Welsh singers was this song by Fillmore.

Evan Roberts, the Welsh evangelist, remarked that the song touched more hearts and did more for Christ in the revival than any other song that was sung.

The words of the song are familiar.

The Heart of The Home.

Be the home where it may, on the hill, in the valley,

Hemm'd by the walls of the populous town Set fair where the corn lifts its plumes to the rally,

Or perched on the slope where the torrent rolls down,

Still ever the heart of the home is the same, Still ever the dearest of names is the name, And ever the purest of fames is the fame Of the home-queen, the mother, whose gentle command,

Unchallenged, bears rule in our beautiful land.

—Margaret E. Sangster.

Morning Light.

A little girl, born blind, received her sight by means of a successful operation. When she was permitted to go out, she was particularly interested in the sun. But when the sunset and darkness covered the earth, her tears fell fast. She thought the light had gone out of her life. The morning, however, brought smiles and gladness to her again. A picture this of the joy the risen Lord brought to the sorrowing disciples.

Love Made Visible.

Scientists can make sounds visible by the symmetrical lines into which heaps of sand upon a bit of paper are cast by the vibration of a string. God has made invisible love plain to the sight of all men, because he has sent us his Son, and now we can say, "That which we have seen without eyes, that which we have beheld and our hands have handled of the Word of Life, that declare we unto you."

the U. S.), William Bayard Hale. What Am Trying to Do (keep farmers on the farms), Adolph O. Eberhardt, Gov. of Minnesota. Preventives of Disease, Leonard Hirshberg. Teaching Real Life in Schools, Willis B. Anthony. A University that Runs State, Frank P. Stockbridge.

The Century. April. 35 cents. Skirting the Balkan Peninsula—In and Near Athens, Robert Hichens. In the Land of Sin, Frederick Jones Bliss. The Capture of New York, Capt. Paul B. Malone.

McClure's Magazine. April. 15 cents. Why Children Work—the Children's Answer, Helen M. Todd.

The Independent. March 27. 10 cents. An Abridged Bible, B. F. Beazell.

The Outlook. March 29. 5 cents. Workingwomen and Wages: a Poll of the Press. Tale-Bearing and Character (a symposium) Home Training of Children, H. Dington Bruce.

The American Magazine. April. 15 cents. How It Works—Scientific Management, F. Copley.

HOMILETIC DEPARTMENT—Best of Recent Sermons

G. B. F. HALLOCK, D. D.

REV. C. C. ALBERTSON, D. D., REV. BERNARD J. SNELL, M. A., REV. WM. HIRAM FOULKES, D. D.

The Prophetic Message

REV. CHARLES C. ALBERTSON, D. D., BROOKLYN, N. Y.

Text: "Oh, thou that tellest good tidings to Zion, get thee up on a high mountain; oh, thou that tellest good tidings in Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, behold your God." Isa. 9:9.

The office of the Hebrew prophet was not, primarily, to foretell, but to forthtell. His voice was sometimes the voice of destiny, but oft-times it was the voice of duty.

Isaiah is first among the prophets in the loftiness of his spirit and the splendor of his speech. Seven centuries before the star of Bethlehem showered its silver on the Judean night he had caught the gleam of the day it heralded, and in his grasp of spiritual truth he is as one who has already seen the Messiah. There were reformers before the Reformation. Savonarola, in Florence; Huss, in Bohemia; Wycliffe, in England, were such. There were Christians before Christ. They saw from afar "the consolation of Israel," and their hearts were glad.

Isaiah is a Christian before Christ. This is the secret of his buoyancy. He is not blind to the evils of his age, social, political, commercial, religious. And he keeps not silence. But he sees more. He sees the increasing purpose of God running through the ages, and thoughts of men growing wider, and the world growing readier for the coming of its king. There is your true optimist. He is not "one who does not care what happens so it does not happen to him." He is one who sees farther than others, and hears sounds to which other ears are deaf.

It is wonderful how far one can see from a mountain. I know a peak from the summit of which on a clear day one can see not alone the neighboring Adirondacks, but the Green Mountains of Vermont and the White Mountains of New Hampshire. On such a mountain stood the man of God, who looked across to Canaan ere he closed the long heroic record of his life. To a watchman on such a mountain a dweller in the valley called out, "What of the night?" and got the answer, "The morning cometh." To the prophet in the city, or in the temple courts, the Eternal Spirit calls in the text, saying, "Get thee up on a high mountain." This is God's call to every human soul.

I. First of all, it the call to clear vision. How easily the problems of the present blind us to the issues of the future. But not all of us are thus blinded. The true statesman, like the true prophet, is a seer. When the Franco-Prussian war began, a messenger awakened von Moltke at midnight with the news that the French army had taken the field, with the cry, "On to Berlin!" Without agitation, he said: "Directions are in the desk, upper left hand corner. Please see that they are issued." And he slept till morning. His plans were already made. He had foreseen this

event. His engineers had maps of every highway in France. The war was ended before it began.

August 27, 1858, Lincoln and Douglas held their second joint debate at Freeport. In conference with the Republican leaders the night before, Lincoln had announced his intention of forcing Douglas on the morrow to declare himself on the question whether a territorial government had or had not power to exclude slavery. He was counseled not to do so. It was foreseen than Douglas would make but one answer, and that his position would commend him to Illinois voters and win for him the Senatorship. But Lincoln said: "I am after bigger game. The election of 1860 is worth a hundred of this." He foresaw that the very declaration which would win the Senatorship for his rival would lose him the Presidency, and it did, for it hopelessly divided the Democratic party. It is not at all likely that Lincoln expected to be elected President within two years, but he expected that some Republican would be elected President on that issue. No man in modern times has had in larger degree than he the gift of prevision. Someone said of him during the war, "There was a far-away look in his eyes." He was a watchman on the mountain top.

If we look for such a man beyond the sea in our age, we find him in Gladstone, of whom Bunsen said, "He has heard higher tones than any one else in the land." If we look for such a man in Italy we find him in Mazzini. Such men are, in the best sense, prophets. Their minds are habitually penetrated by a higher consciousness than that of others.

II. One of the best things about this life of ours is that it possesses the capacity for height, that is, for moral elevation. By one path or another, by poverty or pain, by discipline of the mind or of the soul, by study of the works or the Word of God, by the power of prayer, or the passion for service, or by all these we may rise until the earth seems but a little thing, and heaven not far away. The problem of life, then, before all else, is this: How to regulate our habits of thought and action, and how to fulfill the duties and suffer the sorrows of time, so that by these we may attain at length the habit of seeing things from the highest possible viewpoint.

It is a great thing to get where you can see things from above. It is like standing on Mount Washington and hearing the thunders roll at your feet, and seeing the clouds breaking in majestic billows, like some primeval sea. Below are unrest and terror, but above is calm. How different death would seem from the heavenly viewpoint! How small and inconsequential the daily grievances which loom so large! A man who had reached the height said: "I was born

in poverty, and I had a withered arm from birth, but it never dawned upon me until I was 14 that narrow birth circumstances and a bodily disability were exactly what I needed to impel me to make the most of my powers. It was when I said to my father: 'I'm poor and lame,' and he said: 'Have you ever read in the Book that the lame shall take the prey?' that I saw that what I had always thought of as weights might turn out to be wings."

When this awakening comes to us, we have begun to ascend. The office of religion is just this—to point to the high mountains and remind us that there is our home. History bids us to look back. Science bids us look around. Philosophy helps us to look in. Religion says: "Look up. Get thee up on a high mountain."

One of the old Psalmists sings: "Thou makest my feet like hinds' feet." The hind is the stag, sure-footed on the top-most cliffs. The mountain is its home. So, says the Hebrew saint: "By faith I stand serene on high."

II. Let us look at this verse again, and see the office of the prophet, the teacher of religion, outlined as to the character of his message. "Thou that tellest good tidings." This is the very term the New Testament applies to the Gospel. We get our words "evangel," "evangelist," "evangelical," from a word which means "good news." At first it meant a present given on account of good news. In classic Greek it means a sacrifice offered on receipt of good news, but in the New Testament it means the good news itself. It is the word the angels use in announcing the birth of Jesus: "Good tidings of great joy."

Is it not a strange thing that the Gospel has ever been interpreted in such a manner as to convey any other impression than that it is good news? The Master himself made it clear that he came not to condemn the world, but to save it from condemnation; not to limit our activities, but to release them; not to curse the world, but to bless it with endless blessings. Long ago it had become a proverb: "As cold water unto a thirsty soul, so is good news from a far country." This is what the Gospel is. It is what Christ came to bring.

The two things the world has most wished for in moments of fancy are, the philosopher's stone, to turn base metals into gold, and the secret of endless life.

If these things were to be obtained, who would not make any pilgrimage at any cost to obtain them? Men have grown gray and some have even lost their reason, trying to solve the problem of transmuting metals. The discovery of Florida was made by an aged sailor, who thought to find the fountain of perpetual youth in which to wash away the scars of wars and years. O sons of men, what if these dreams be but the shadow of things that are! What if in this Book there be the basis of faith which does turn the common things of life, the very dust of circumstances, into the gold of character! What if here we may learn the secret of ageless life! Then is Christianity good news indeed. And many have found it so. Close beside the bitter fountain in the wilderness grew the sweetening branch. The smitten rock from which gushed forth the river in the desert was but a feeble symbol of Him who said at Jacob's well, "The water I give

you shall be in you a spring of water rising to eternal life."

1. The deepest hunger we know, the keenest thirst we feel, is for truth. Burdened with sin, we cry, "Is forgiveness possible?" When woe fills to overflowing the cup of life, when disaster follows disaster, and the plans we have made come crashing down about us, we ask, "Is there a Father who knows and cares?" Sitting in darkened chambers, beside our dead, we question, "Is there another life where these broken strands shall be reknit?" If any man can satisfy these inquiries, how glad and thankful we should be. Then glad and thankful let us be, for One has answered them. He speaks with the accent of authority and power. There is no hesitancy on his lips, as he calmly speaks of pardon and comfort and the Father's many mansions. He lifts up his voice with strength. He is not afraid, and his servants should not be.

2. There is in the text not only a suggestion of the gladsome character of our message, but more than a suggestion of the positiveness with which it should be proclaimed. "Lift up thy voice with strength. Be not afraid." Why should we be afraid? What have we to fear? Well, there is so much to fear. There is the paralyzing consciousness of the overwhelming power of things present and visible. This is what makes cowards of us all. There is the tyranny of flesh and sense. There is the bold denial of materialism. There is the superior air of Agnosticism proud of its humility. There is the supercilious sneer of Epicureanism. There is the colossal conceit of Rationalism. And, worst of all, there is the strain of skepticism in us all, which meets the affirmations of faith with the thought: "They are too good to be true." What are we to do? "Lift up thy voice with strength. Be not afraid." Say to them that are of a fearful heart, "Nothing is too good to be true, if God be its author, and God is the author of this gospel."

3. There is something in this verse about cities. "Say to the cities of Judah, 'Behold your God.'" Has the city then a special need of a message? Was there a city problem so long ago? Rome was not yet built. There were a few shepherds' huts along the Tiber. Where the great cities of the modern world stand was untrdden waste. But there was Jerusalem—and Tyre and Sidon, Damascus and Babylon were great. And then, as now, there was a city problem. Then, as now, wealth and poverty, virtue and vice, the strong and the weak, the oppressor and the oppressed, dwelt within the same walls. Then, as now, the wicked flourished, corruption paid large dividends, the glutton feasted and the beggar waited at his gate. Then, as now, the successful man said to his soul, "Take thine ease." Then as now, the lust of the eye, the lust of the flesh and the pride of life, all too easily blotted out the sight of the ideal. Then, as now, society needed a Saviour, and so to the cities of the world the prophet is to cry, "Behold your God."

Can the thought of God cure the ills of the city? Can the thought of God save New York and London, Paris and Peking? No, but the thought of God can uplift the minds of men until they see that only as he enters into human life at once a constraining and restraining force can there be any individual greatness or social

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Bible Reading: Talk to Children

REV. BERNARD J. SNELL, M. A., LONDON, ENGLAND.

Have you a Bible of your own yet? I think it is a capital thing to have one which you can take to church with you, so that you can follow the lesson, and put a neat pencil mark against the text for the morning. Perhaps some of you dislike the idea of marking a Bible, you prefer to keep it clean. Well, I have lived so many years in the world, and seen so many Bibles, and many of them have been so clean, that I very much prefer to see Bibles that are well thumbed and scored, here and there with passages underlined, and here and there marked along the margins with signs that only the owner understands. It is easy enough to have a clean Bible; all that is necessary is to buy one from the book-seller's. But the best-loved Bibles are those which have been companions with one for years. When I left school, they gave me a Bible according to the happy custom of that school; now I have several Bibles larger and finer than that little one; but this is still my Bible, scored more than all the rest, and always lying on my study table. The use of the Bible lies in using it.

It is a good plan to read a verse or two every day. You will not drop into that habit, or into any other good habit, without taking some pains about it at first; but after a while you will find it a pleasure. You are old enough to know that your soul, which is your real self, needs its daily bread as much as your body does. Noble and helpful thoughts make the food of the soul. All such thoughts come from God himself, and the Bible is full of them. It is the best book in the world. A very learned German, named Ewald, said: "In this book is all the wisdom of the world." It is God's great book of pity for our sorrows and of mercy for our sins.

Not all parts of it are equally precious, of course. We must remember that it is a library in itself, with sixty-six books in it, written in different languages at different times spread over hundreds of years, by men who wrote little guessing that their writings would be bound up in a volume that would last through all time. History and poetry, lives of great men and sermons of teachers are included there; and it is full of stories, some of which you knew long before you were able to read for yourselves. Many parts of the Bible you will not be able to understand yet, so it is best for you to ask your father or mother what you should read. There is no interest at all, nor any manner of use, in your doing what I did when I was a boy, memorizing the lists of the Kings of Israel and Judah. I will tell you what parts I think that every child ought to know by heart: Psalms 23 and 103, Isaiah 40 and 43, our Lord's Beatitudes and Story of the Prodigal, and Paul's Psalm of Charity.

Some time ago I called to see a dear old lady who was bed-ridden, and had been very ill for months. She was too weak to read for herself, too ill even to hear other people read; and she told me that, shut in as she was herself, she found delight in saying over the recitations she had learned when she was at school. Most happily for her, the schoolmistresses had been wise women, who had chosen for her memory-work several of the Bible passages I have named; as well as some of the finest poems in our language. It is good to have a heart-store to draw upon.

Don't read the Bible without trying to understand, ask. It is good to know your way about the Bible; and, depend upon it, it will be more beautiful and interesting to you the more you know of it.

The greatest period of English history followed on the deep study of the Bible. And, thank God, in that age was laid the granite foundation of modern England. "For three centuries," said Professor Huxley, "this book has been woven into the life of all that is best and noblest in English history." Where Englishmen go, it goes with them.

Only remember most of all, that the great purpose of the Bible is to help us to be good. It is sometimes called "the sword of the Spirit," because by it we are helped to kill evil. It is the Holy Bible, because the whole genius of the book is goodness. Its first virtue is that it is profitable for instruction in righteousness; its first purpose is to inspire us with a love of goodness and to make us "wise unto salvation." And its greatest blessing is that it brings us face to face with Jesus Christ, who is the Word of the living God.

No book can ever take its place. When Sir Walter Scott lay dying, he bade his friend Lockhart to read to him. "From what book shall I read?" And the great maker of books said, "There is but one Book."

TAKE THEIR RELIGION SERIOUSLY.

"There goes the humorist of the Episcopal Church at large," said a recent Minneapolis visitor to New York, as the late Bishop Henry Codman Potter passed by. "He has just as much reputation for his wit in our church as he has by reason of his being the head of our most important diocese."

"My dear bishop," a clergyman in a bustling Western town is alleged to have said to Bishop Potter, on the occasion of the latter's visit to the parish to deliver a lecture, "if—ahem—you—ah—could manage to keep from putting too much—ah—fun into your talk tonight. My people—ah—take their religion seriously, really, don't you know!"

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safety. The city is to be saved as the individuals of which it is composed are saved. Each of us can help to build the city in righteousness by practicing daily the doctrine of the presence of God.

God alone can save the city, but God cannot save the city alone. We are his agents. The Christ who loved the city, and wept over it, still loves all cities, and his longing for their welfare is still unsatisfied.

The history of humanity began in the country in Eden. It is to end in the city in New Jerusalem. Midway between Eden and New Jerusalem is Babylon. We are in Babylon now. Every life hid with Christ in God; every soul devoted to duty, however humble or obscure—since duty is but another word for the will of God; every "union of those who love in the service of those who need," is helping to transform earth's Babylon into God's New Jerusalem.

Christian Candor

REV. WM. HIRAM FOULKES, D. D., NEW YORK, N. Y.

Text: "Speaking the truth in love." Eph. 4:15.

Candor is usually caricatured. When a man is about to say a disagreeable thing he often prefaces his threats with the words, "To be perfectly candid with you." That is not candor, for true candor cannot be born in a jealous heart and does not thrive in the midst of petty envies and ill will. Candor is the perfect outshining of the truth through human lips. Candor is truth of tongue, as sincerity is truth of motive, and honesty is truth of conduct.

We will never be able to distinguish between candor and any one of its dozen substitutes by a study of the latter. The teller in the bank becomes able instantly to detect the counterfeit not by studying it but by constantly handling the genuine. To learn what candor means, whence it comes, how it is developed, and what is its part in the perfection of character, we must go to a higher source, even, than the springs of human wisdom, let alone the murky pools of human craft.

Further still, we must seek a higher origin for Christian candor than that which would account for the sort of candor, that, if not pagan, is less than Christian in its meaning and its influence. We will not seek amiss today if we first of all find the stream of Christian truth at its fountain source, "The candor of Christ" "Never spake man as this man!" That was the candid judgment of his age. Even its hypocrisy was caught off guard and the truth escaped unbounded.

The impressions that Jesus made upon his contemporaries and the impressions he has never ceased to make upon all who read his words owe the power of their impact to many causes. He dealt with heavenly things. He avoided the beaten path. He spoke with a winsome affection. He spoke with authority. These, however, are only symptoms which point to a deeper source. His perfect candor was the secret of his charm, not merely because it shone out in such contrast with the cant of his day, but because it was his! "He meant what he said!" That is a simple enough statement. It is so matter-of-fact and prosaic, just to mean what one says. That is candor, however, no more and no less. If it were more, it would be inconceivable; if it were less, it would be indefensible. Candor is just that and nothing else; to mean what one says. Yet this phrase can be reversed without losing its luster. "He said what he meant." That is, he not alone could consciously back up the words of his lips with reflections of his mind and heart, but he could also clothe the truth he cherished in his inmost consciousness with words that would adorn it as a bridal garment.

I. Look at the candor of Christ for a moment alongside of its nearest likeness. I am thinking of the candor of a child. Even here one has to be careful to choose a child young enough. It does not require many years, even months, to develop propensities toward concealment. The dry cry, with its noisy thunder and its dearth of rain, is an accomplishment of most children early in life. The furtive motion of the hand concealing forbidden fruit behind the back does

not have to be taught a child twice. He knows how! Yet with all of these flaws, the jewel of candor is never more perfectly set on earth than in the sweet lips of a little one. The infant emerges into the day of thought and memory and finds language, words and sounds adapted to make known his wants. He is not yet a sophisticated man; only a simple-minded child. He has not yet learned that one of the commonest uses of language is to enable men to conceal their real thoughts from each other. The candor of the child is simply the unrestrained flow of his inmost mind out through the channels of his lips. Match the candor of such a child with the candor of Christ. The former is innocent, simple, unspoiled because the experiences behind him are few and the temptations to hypocrisy and cant have not yet appealed to him. The latter is a candor that was tested in the hottest fires ever kindled on earth or in hell. The child speaks sincerely because neither heredity nor environment have perfected their offspring. The Christ spoke with perfect candor out of a consciousness that was the product of divine heredity struggling in death throes with human environment. The child has little to reveal and therefore little to conceal. The Christ had the mysteries of eternity in his soul. What secrets would have perished forever from the earth if he had not been the Christ of Candor! The child is constantly opening the doors to new impressions of life and truth; it follows that the doors of expression of the truth he already knows must be left ajar. Christ, on the other hand, "needed not that any should teach him." How easily he might have barred the outgoings of truth had he been less than the Christ of perfect Candor!

II. It is really needless and profitless to speculate about Christ's candor. Let us merely look at it.

1. He was candid about himself. There is no greater test of truth. To have self-respect without pride; to be self-confident without vanity; to be able continually to say "I" without conceit, what a task and what a triumph! He was equal to it all. When the Woman of Samaria said to him, "I know that Messiah cometh, which is called Christ; when he is come he will tell us all things." He replied, "I that speak unto thee am he." If it was true, could we have told it in fewer words and in more telling phrase? When one speaks like that, under such circumstances, there is about him the very atmosphere of candor.

When the Jews, after one of his Sabbath miracles, sought to slay Jesus because he had done these things on the Sabbath, his answer was, "My Father worketh hitherto and I work."

2. Christ was also candid in his dealings with two classes of people with whom it is most difficult to deal candidly—his most intimate friends and his bitterest enemies—by the latter, I mean, of course, those who hated him. Someone may say that friends and enemies comprise the round of our associations. It should be remembered, however, that most of our dealings are with those who are neither friends nor foes. We have no reason therefore to be on guard. Take candor with one's friends. How many of our friends

would we hold if we were perfectly candid with them and they with us? As a friend recently confessed to me, candor begins rather a dangerous proceeding between friends. What of Christ and his friends? The usual round of craft and caniness, intrigue, trickery and evasion on their part; perfect candor on his. He never deceived them about their relationship to him, the hardships they would encounter, the real nature of his kingdom, the obligations that would confront them. Living with him was like living in the presence of a great searchlight. There was nothing hid from his eyes and nothing of his love or concern kept back from them. How patiently and fearlessly he rebuked them, how resistless was the probing search of his eyes as he read them like a book. Yet how tender and loving! Truly "sorrow and love flowed mingled down!"

If he had been one degree less than perfect, only ninety-nine per cent pure, they might have loved him, but they would not have worshipped him. When he turned the light of his candor upon their troubled spirits, whatever they saw in themselves, they saw nothing amiss in Jesus.

3. Think, too, of what delicate things he spoke to them. How few there are in the world whom any one of us will permit to come within our inmost souls. They may linger in the outer court of acquaintance or even come into the holy place of friendship. What hands are clean enough and mighty enough to rend the veil into our holiest of holies? Yet Jesus entered in. The life that barred him from its inmost shrine would not have him dancing attendance in its outer courts. He insisted on opening every door of the soul, entering every room, looking at every painting on the wall, reading every book in the library of its intellect, looking into the eyes of all its guests, weighing and testing every motive in the balance of perfect holiness.

4. Further, do you suppose they would have believed him as he spoke on the night of his betrayal if they had not learned to trust him before: "I go to prepare a place for you. If it were not so I would have told you?" Would he? Would he really have told them if it were not so? I can see the disciples, one after the other, nodding their heads. "Yes, he would have told us!" "Did he ever deceive you, Peter?" "No, never!" "John, you have leaned upon his breast and have heard what we have not heard. Do you think he would have told us if it were not so?" I know what John might have said then. He might have said, "His whispers like his messages to the multitude are the truth of God—he could not deceive us." I know also what John did say, years afterward. "The word became flesh and dwelt among us and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth." Christ was candid with his friends.

5. He was also full of candor toward his enemies. In the midst of a long discourse with the Scribes and Pharisees, who hated him without a just cause, he said, "I receive not honor from men." What a hazardous thing to say! What man in popular gaze today would say it?

Permit me to carry this matter of Jesus' candor with his enemies about the item of popularity a little farther. He accused them of doing their work to be seen of men. He made light of their piety, their alms, their prayers. If any

man ever walked on thin crust, Jesus did when he spoke to the rulers of his day about their religion, or lack of it. Men are so sensitive about such things! How defenseless he was, too! They might well have retorted: "To be seen of men. Charging us with seeking favor of men, when his whole life is one grand spectacular appeal to the multitude. Was there ever a scribe or ruler who more completely appealed to the crowd than this Jesus?" There was only one defense for Jesus, but it was enough. It was his perfect candor. He spoke the truth from a heart that was true. They charged him with sedition, but never with sincerity. They knew that his lips sent forth a tongue of fire, but they knew in their inmost souls that it was not a double tongue.

6. I cannot resist saying, at this joint, that the candor of Christ breaks down all ordinary barriers and boundaries. A moment ago we saw that men are most sorely tempted to be insincere with their friends and their enemies, exhibiting an indifferent sort of candor toward their chance acquaintances. His candor was perfect because it was of the same high quality when it was turned upon the man who met him once as when he was sifting out the soul of Simon Peter, his chosen apostle.

"Master," said the man of the multitude, "bid my brother divide the property with me!"

"Who made me a judge or a divider among you?" replied Jesus. "Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things he posseseth." And lest there should be any doubt as to what he meant he uttered the story of the Rich Fool.

On another occasion two men came out of the crowd and waited to speak to him. One of them said, "Master, I will follow the whithersoever thou goest!" The Christ of Candor replied. "The foxes have holes and the birds of the air have nests; but the Son of man hath not where to lay his head. The other disciple said, "Lord, suffer me first to go and bury my father." And Jesus said, "Follow me and let the dead bury their dead."

No more tragic example could be cited of the candor of Christ as it fell, an unwelcome light, upon a soul struggling in the dark than the event where the Rich Young Ruler, whom Jesus loved, was told at last to sell all that he had and to give to the poor and then to come and follow Jesus. It is not hard to imagine the disciples saying, "See what his blunt outspokenness has done for us! We have lost the richest man whom he could desire to have in our ranks!" Jesus was not thinking of his loss but of the man's loss. So whether with friend or foe or passerby, Christ was the Christ of Candor. He said what he meant. He meant what he said. He spoke the truth because he was the truth.

II. The Candor of Christ is the touchstone of Christian candor. Far more, however, than the mere contempt of the man of the world, is the grief of a wounded Christ who seeks to reflect his candor in our lives and finds it clouded with insincerity and deceit. When the Christian not only fails to speak the truth, but instead indulges in the counterfeits of the world, how inexcusable he is, how un-Christianlike!

1. There are several directions in which the dominion of Christian candor might well be ex-

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tended. One is in the region of thinking. Even the world has a right to expect intellectual candor at the hands of the church.

2. While, intellectually, Christian candor is needed in this age to set forth real Christian truth with such charm that even worldly men will be won to it, there is another phase of Christian candor that presses its appeal upon us with even greater insistence. It is that candor of daily life and association which will most clearly reveal Christ to men because it is most like his daily life. He meant what he said, everywhere, all the time, upon every subject. Here is where Christian candor begins to grow dim. "Speak the truth one with another," pleaded the apostle. Is his counsel obsolete? Can we bear to do today what one day we will be compelled to do, namely, to measure our motives and words by his? How much like Jesus Christ really are we?

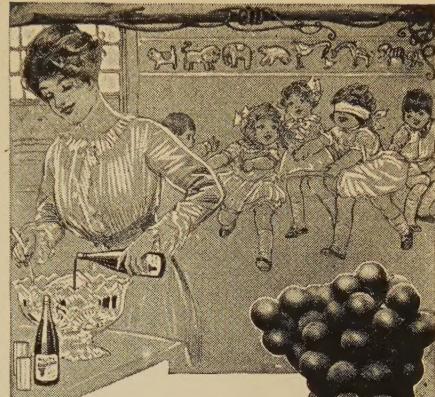
I raise four issues as I come to my conclusion. First, are we candid with ourselves? We may lack this grace of character to the extent that we will be puffed up with pride. We also may be so poor in candor that we will not have self-respect. Do we fail at this point and in either direction? Take the test which Jesus applied to himself, "I receive not honor from men." Are we, as Christians, ready to say it? Can we honestly say that we do not seek it; that we do not desire it? Do we speak the truth to our own conscience, are we candid with ourselves?

Second, are we candid with each other in our Christian relationship? The answer to this question depends in part upon our answer to the former question. If we are honest with ourselves we will probably be honest with others. We do not need to try on each other's shoes, but our own, in this matter. Are we candid with each other?

I want to ask a third question, and briefly: What sort of candor ought we to display toward those that are without the church? Certainly not the cold, critical assumption of superior piety, to which we may easily be prone. Nor on the other hand have we the right to act as if there were no difference to amount to anything between the Christian and the man of the world. If truth is in the heart, and Christlike candor is on the lips, the love of Christ will light up the eyes and men will know whether we want them or theirs. "I seek not yours, but you," said Paul. He was evidently candid because they believed in him and could have proven him false if he had been insincere.

I have only time to name my last question, which is my conclusion. Are we candid with Christ? We call him Saviour, and turn over to him our sins to be taken away. Are we willing that he should really root them out? We call him Lord and Master. Are we candid when we say it, or is he a sort of a divine drudge who is to bear the disagreeable things of life while we take care of the rest? Do we then rob him of our best—whether time or talents—and keep the rest for ourselves?

I pray that his candor may search me through and find wherein my life is a clouded lens, through which he cannot shine. I pray for you that his candor may illumine this church in all of its life, in office and household, in the street and in the house of God.



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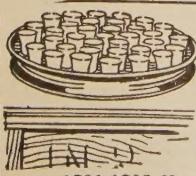
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